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"LETTERS

FROM

ON THE

MORAL AND RELIGIOUS STATE

OF

SOUTH AMERICA,

WRITTEN

DURING A RESIDENCE OF NEARLY SEVEN YEARS

IN

**BUENOS AIRES, CHILE, PERU,
AND COLOMBIA.**

BY JAMES THOMSON.

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PREFACE.



SOON after my return to England in 1826, I was solicited by several friends to publish extracts from the letters I had written during my residence in South America. To enable me to do this, I was kindly furnished with these letters by the individuals to whom they were addressed. I have at length attended to these solicitations, with the view of creating a greater interest in this country on behalf of that quarter of the world, and in the expectation that this increased interest will turn out to the good of South America.

I have to beg the indulgence of my readers in regard to these letters, from the consideration that they were not written for publication. There will appear also some indistinctness, on account of the letters being addressed to various individuals, whilst they are here classed simply in the order of time in which they were written. To which may be added, among their defects, the abruptness arising from the circumstance of what is here given being only extracts. If, however, some interest should be excited in regard to South America by the publication of these letters, and if there should arise from this some good to that country, I shall not be sorry for thus having given them to the public, not-

withstanding the disadvantages under which they appear.

I am now about to return to that quarter of the world, and trust that the same gracious hand which protected me and guided me in my former wanderings there, will still conduct me, and will enable me to sow seed which may spring up unto eternal life. Ten days after this date, I embark for Mexico, as the agent of the British and Foreign Bible Society. I go fraught with a sacred treasure, with some thousands of copies of the Holy Scriptures. Besides circulating these, which are nearly all in the Spanish language, I am commissioned to procure translations of the Scriptures into the native languages of that country, and which are still spoken there by some millions of the inhabitants.

In prosecuting these objects, I intend to travel over the greater part of Mexico and Guatemala. Whilst traversing these parts, I shall probably keep a journal of occurrences, illustrative of the state of the country in a general point of view; and should the small volume now published be favourably received, I may perhaps at some future period have something for the press less unworthy of public attention.

LONDON,
13th February, 1827.

TO
THE RIGHT HONOURABLE
LORD CALTHORPE,
&c. &c. &c.

MY LORD,

KNOWING the warm solicitude which your Lordship feels in regard to all endeavours to promote the moral and religious welfare of the inhabitants of South America, I dedicate these Letters to your Lordship; and I beg of you to accept my sincere thanks for your Lordship's kind permission thus to give your name to the world, in connexion with the best and highest interests of South America.

I have the honour to be,

MY LORD,

Your Lordship's

Most obedient Servant,

JAMES THOMSON.

LETTERS
ON THE
MORAL AND RELIGIOUS STATE
OF
SOUTH AMERICA.

Buenos Aires, 5th June, 1820.

I CANNOT be very particular as to all that has occurred to me since my arrival here, the outlines will be sufficient. I arrived on the 6th October, 1818, after a voyage from Liverpool of twelve weeks and three days, and except about a fortnight, was sick all the time. Soon after my arrival, I made proposals to the Government, regarding the introduction of the Lancasterian System of education. I received promises of meeting with every encouragement in this matter, but these promises, through neglect, were long in producing the desired effect. I was feeling the truth of Solomon's remark, "Hope deferred maketh the heart sad." Under these circumstances I was proposing to go into the interior, where I had more positive encouragement held out to me. Just at this time, by application at a better

quarter than we had at first applied to, the arrangement was formed by which I was engaged by the magistrates to put their schools, in this city and neighbourhood, upon this plan. Since that time we have been doing more or less in this business, but things in general go on very slowly here, and besides, many political changes have retarded our operations. Notwithstanding, however, I trust the foundation of a good work has been laid, by pursuing of which, I hope to see many thousands reaping the benefits of education, and imbibing the soundest principles of religion and morality from lessons selected from the Holy Scriptures. You will be surprised and pleased when I tell you, these lessons are entirely of my own selection, and printed in this place. In no case, regarding them, has there been any interference or hindrance on the part of the clergy or others. We have now a school going on, with upwards of 100 boys in it, and soon we expect to have others set a going. These things, my dear friend, fill me (as they will do you) with gratitude and thanksgiving. They are small things, in themselves considered, but taking into consideration all the circumstances of this country, they are great, and more especially when considered as a foundation for future operations. In another respect also something has been done, I mean regarding the circulation of the Scriptures. I have got upwards of 400 Spanish New Testaments from the British and Foreign Bible

Society, and these I have been able to land here without the smallest hindrance. Several of them have been already distributed, and have met with a ready reception. I have been able also to send some of them into various parts of the country here, and into Chile. Where the word of God circulates, we have every ground to look for good effects, though it may, like seed sown in the earth, appear for a while to be lost. By and by, however, the seed springs up, first the blade, then the ear, and lastly the full corn in the ear. So shall it be with the seed of the word of God, which shall not return void, but shall accomplish the will of God, in turning men from darkness to light.

We are in the midst of political commotions here at present, and have been so for some time past. The Lord, however, is the security of his people, he is the Governor among the nations, and all these changes will, I trust, lead to the promoting of his kingdom. Let us join in the prayer, "Thy kingdom come, thy will be done on earth, as it is done in heaven." For the present, farewell.

Buenos Aires, 26th July, 1820.

I HAVE got the information contained in your letters, and the printed sheet translated into Spanish, and have presented it to the Magistrates, who have ordered it to be printed in the Buenos Aires Gazette.

I am happy to say the same favourable disposition towards our objects, continues to prevail in this place; and that from Monte Video I have lately received encouraging accounts, which, I hope, will lead to a commencement in that place. I went there about three months ago, to see what could be done. It so happened that General Lecor, the Portuguese Governor, to whom I had letters of introduction, was absent at Maldonado, with the two principal Magistrates. I explained my objects to the chief clergyman, a liberal man, and a particular friend of the Governor's. He promised to do all he could towards promoting our system of education on the Governor's return; and I some weeks ago received from him a copy of a letter, which the Magistrates addressed to him upon the subject, and of which I subjoin a translation.

“ Monte Video, 20th May, 1820.

“ Sir,—We have read with peculiar pleasure and attention the memorial which you had the goodness to send us, relative to the system of instruction established in Europe by Lancaster. We have the honour of communicating, that it has met with our particular esteem; and that in consequence, we have resolved to adopt the said system in this city, as soon as Mr. Thomson can come here from Buenos Aires, to commence it. Please communicate this to him, and express our sincere thanks

to him for his zeal towards the youth of this province. May God preserve you many years."

Buenos Aires, 24th May, 1821.

I AM now about to leave this city, and to proceed to Chile. I leave the two principal schools going on as I mentioned in my last, and the masters of the others instructed in the monitorian system. What principally enables me to leave the schools here in the confidence that they will go on well, is, that they are under the particular care of one who feels much interest in the new system of instruction, and of general education. This individual is very active, and well fitted to carry into execution what he conceives useful. The person I am speaking of is a priest. We have been associated together in the care of the schools for some time, and have had much intercourse with each other, and we have always been on the most friendly terms.

It was my intention to leave this, at the latest, in October next. Things, however, being favourably arranged, as above mentioned, I have thought it my duty to set out for Chile without loss of time. From my former letters you would learn that the Chilian government has requested me to go there to establish schools on the Lancasterian plan. I had promised to go as soon as the state of the schools here would permit. The Chilian

government, through their minister here, continues to shew the same interest as before in regard to this matter, and has now made an agreement with me.

The season is now far advanced, and the Andes are covered with snow. Besides this inconvenience of the mountains, the roads, in some places, are nearly intercepted, so as to render travelling rather insecure. From these considerations, I have resolved, with the advice of my friends, to go by sea, and have taken my passage in the brig *Dragon*, Captain Green, for Valparaiso, in Chile. Sailing round Cape Horn is by no means so formidable a matter now as it was formerly considered to be. Vessels frequently go round now, and at all seasons. This is now the middle of our winter, and we expect the cold to be severe. I am accordingly preparing myself for it, as well as I can, by providing warm clothing. During the winter the winds are considered more favourable, and vessels make quicker passages. We expect to sail in a day or two, and, I trust, He who guided me over the ocean in coming to this place, will still be with me to preserve me, and to bring me safely to my desired haven.

I leave all my friends here on the best terms, and I leave the place, in many respects with regret. I shall never forget all the kindness I have met with in this city from the Magistrates, and from all classes with whom I have had intercourse. May God reward them. When I gave in my resig-

nation, I said that it was my intention to return here next summer, to visit the schools, and to see how they were coming on. In the kindest manner I was requested not to forget my promise of returning. They were sorry, they said, that it was not in their power to reward me in a pecuniary way, from the lowness of their funds. They begged me to accept of their sincerest thanks for establishing this system of education in the country, from which they said they anticipated the happiest results, in making education general throughout all classes of the people; and they added that, as a mark of respect, they had requested the government to confer on me the honour of citizenship, and which was accordingly done.

Santiago de Chile, 6th Aug. 1821.

MY letter to you of the 16th July, brought down my journal to the day before my leaving Valparaiso. On the 17th I left that place in the afternoon, and at two o'clock on the 19th I said, "Peace be to this city!" I was going to give you some account of the road, and what I met with upon it, but find I have got other things to write which will fill my letter. I shall leave this description till a further opportunity.

You know, already, that I was engaged to come here by this government, and that my

passage round the Cape was paid by the same. I therefore looked for a fair and open reception. I have not been disappointed, or, perhaps, I should rather say I have, for I have met with a reception beyond my expectation, I might say to my wish. I have been introduced to the Director and to the Ministers of Government, all of whom express much desire for the speedy establishment of schools *throughout* Chile. We have got the largest apartment in the University for a school-room. The joiners are busy at work, fitting it up, and we only wait their finishing to begin our operations.

I shall occupy the rest of my letter in giving you a translation of two articles, which bear upon this subject.

On my arrival here, I received a copy of the following order, issued by the Government two days before I reached this city :—

“ By supreme authority of this date, I communicate to Don Manuel Salas the following note.

“ Mr. Thomson, who has been engaged to establish in this city the new system of mutual instruction, has already arrived in Valparaiso. His Excellency, the Director, has a decided wish that public education may be general, and is very anxious to give all possible aid to this establishment for elementary instruction, as preparatory to the higher branches. He has for this end appointed you with full powers to forward this object, in conjunction with Mr.

Thomson, and the President of the Board of Public Education. You will, therefore, do all in your power to establish it as soon and as perfectly as possible.—A copy of this order to be sent to the President of Public Education, and to Mr. Thomson.”

“Office of the Minister of State in Santiago de Chile, 17th July, 1821.

“JOAQUIN DE ECHEVARRIA.”

Upon enquiring who this Don Manuel Salas was, I found he was a man very highly respected by every one, and a modest but decided philanthropist. I have since been frequently with him, and find him, indeed, as described to me. I next give you an article from the Public Gazette of the 4th current; I think it is from the pen of Salas, but this is only conjecture. It is, however, either from him or from one of the Ministers of Government.

“PUBLIC EDUCATION.

“Ignorance is one of the greatest evils that man can suffer, and it is the principal cause of all his errors and miseries. It is also the grand support of tyranny, and ought, therefore, to be banished by every means from that country which desires a liberty regulated by laws, customs, and opinion. None can be happy unless he study religion, morality, and his own rights, unless he improve by the

knowledge of those who have preceded him, and enter into social connexion, as it were, with those who in former times, and in other places, cultivated the sciences and the arts, and who have deposited in their writings, the fruit of their studies for the improvement of others. The only way by which we can form such an acquaintance with great men is *by reading*. The happy day is now arrived when the infinitely valuable art of reading is to be extended to every individual in Chile. We have now the pleasure of announcing this to all classes of the community. This will be considered as the most interesting news, by those who know its importance, and who consider it as the basis of solid prosperity. Deeply impressed with this truth, our benevolent government has brought to this place Mr. James Thomson, who has established in Buenos Aires elementary schools upon that admirable system of Lancaster, which has spread through the world. He is going to establish schools on the same plan in this city, from which, as a centre, this system will be propagated through all the towns of the state. The readiness with which this mode of education has been generally adopted, its economy, and the quickness and order with which children learn by it reading, writing, arithmetic, and the principles of grammar, strongly recommend it. It has been particularly useful in those places where rural or mechanical occupations allow but a short time for instruction. There is, therefore, now

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no obstacle in the way for every one in Chile to obtain education. Notice will be given, from time to time, of the progress of the central school, which is to serve as a model for others. In it masters will be instructed, and those masters who show the most attention in acquiring a knowledge of this system will be appointed in preference to the other schools."

Santiago de Chile, 8th October, 1821.

I SEIZE the opportunity of sending you a few lines by his Majesty's ship Owen Glendower, which sails for England from Valparaiso immediately. I enclose you a copy of a letter of this date to Mr. Owen, which will inform you of my concerns here, touching the Bible Society, to this date. In addition to this, I shall now communicate to you some notices regarding our schools here, bringing down my accounts upon that subject from the 1st September (the date of my last letter to Mr. S.) to the present day.

I am happy to say, the favourable reception I met with here, and of which I wrote you on the 6th August, was not a momentary feeling. It has been kept up till now, and I might also say, it has rather increased than diminished. Soon after my arrival in this city, a large room in the University was pointed out to me as the place in

which we were to begin our school operations. This hall is capable of containing 200 children, according to our plan, and this is a very good number for a model school. This hall was to have been the University Chapel. The building I here call the University, is not occupied at present in the way its name would indicate, though intended for a place of learning. There is, however, another building appropriated to the objects of a college, and of which I may write you afterwards. My present object is to speak of our schools. Through the delay of the joiners in fitting up this place, it was not completed till the 17th September. On that day our school was opened. From day to day our number increased, till, at the end of a fortnight, our number (200) was completed. Since that time, we have been daily importuned to admit others, which we are unable to do. We are, however, about to commence fitting up another large hall in the University buildings. At the present rate of applications, we shall certainly have more in readiness for that second school, by the time it is prepared, than it will contain. The fitting up of others is also talked of. From the short time our school has been going on, it promises to do well. The children are docile and agreeable. I am now so much familiarized with the appearance and manner of the children in these countries, that I feel myself quite at home among them. There is more resemblance to the English

or European face among the children and others here, in Chile, than in Buenos Aires. I have been *this moment* interrupted by one of my scholars, who has called upon me, and brought me a ham, a present from his mother.

All classes seem to take an interest in our schools. We are daily visited. The First Minister of the Government pays us a visit regularly every afternoon. We have already four masters studying the system, and these will be ready in a month or two to open schools on our plan, either in this city or in the provincial towns. In Concepcion, Coquimbo, and another town of inferior population, they are preparing for establishing schools upon our system. The principal things we stand in need of for the rapid extension of our schools, are slates and printed lessons. I am expecting 2000 slates by the first vessel from England, and am at present getting some lessons printed in the government printing office. To defray the expense of these, we have opened a subscription, which I hope will do well. I have already got upwards of 270 dollars among my English friends here, and expect more.

Thus, you see, the Lord is with us, and blessed be his name. May he, in his own way and wisdom, make his great name glorious in the eyes of Chile, and of all South America.

Santiago de Chile, 8th October, 1821.

I WROTE you a few lines on the 26th February, and then mentioned that it was my intention to visit Chile. Through the gracious providence of the God of the Bible Society, I have now effected my intention. I left Buenos Aires on the 30th May, and sailing round Cape Horn, arrived safely at Valparaiso, after a voyage of forty-four days. After a short stay in that place, to recruit my health, which always suffers at sea, I came to this city, the capital of Chile. Here, the moment of my arrival, I met with a very encouraging reception. You know, of course, that my most prominent object in South America is the promoting of education on the Lancasterian plan. On this footing it was that I experienced so hearty a reception in this place. Great and respected as your Society is, and ought to be, in the eyes of England and of Europe, it would yet be an imprudence to proclaim one's self your agent here, with the sole or chief object of circulating the Bible. This is not speaking very favourably of the inhabitants of South America, you will say. I confess it, but at the same time, I have told you the truth.* Whilst,

* Some letters towards the end will show, that this was too unfavourable a conclusion, but it was the opinion I entertained from what I had then seen of the country.

however, I hold myself forward in the eyes of South America, as a promoter of education and an instructor of youth, I consider myself in all respects as the servant of the British and Foreign Bible Society. I beg you to consider me in this light, and to call upon me with the utmost freedom in whatever way I can, directly or indirectly, promote your blessed work, in making the inhabitants of this vast continent acquainted with the words of eternal life. I have said, my prominent object here is the establishment of schools. I freely and openly profess this, and in consequence am every where hailed as a friend. The little influence I have thus acquired, and the confidence reposed in me, enable me more effectually to promote the circulation of the Scriptures, than if I acted ostensibly and exclusively as your agent. One proof of this I shall give you. I brought with me among my books from Buenos Aires, about sixty Spanish New Testaments. In getting my luggage through the custom-house, I was told, that the books must be inspected by the Bishop. I wished this might be dispensed with, but it was insisted on. I then told the officers, that I was engaged to come here by the Government to establish the Lancasterian schools. That alters the case, said they, and immediately the papers for despatching my books, &c. were signed, and not a single book was so much as looked at either by the Bishop, or by any of the custom-house

officers. I was told, before coming here, that there was much less liberality in Chile, as to the circulation of the Scriptures, than in Buenos Aires. I was, therefore, anxious to avoid the inspection of the Bishop above noticed. I understand he has it in his power to prohibit what books he chooses, and that his prohibition holds, unless the Government give, in the individual case, an order to the contrary. I am in expectation of receiving from you very soon 300 of Scio's translation of the New Testament. These I shall let pass all the forms required, to make proof whether or not the Scriptures are allowed to be introduced into Chile. This, you will perceive, is an object worth ascertaining, and the knowledge of it will be of considerable use in directing us in future. Should the Bishop demur as to their circulation, and wish to keep them, I can, I think, obtain an order of the Government to prevent it; so that we may consider there is no great danger of losing them, in making the trial referred to.

Notwithstanding what I have said above, no interruption to the circulation of the Spanish New Testament has yet been experienced. Soon after my arrival, I gave to an Englishman, who has a shop here, some copies to sell. This man is a Roman Catholic, and I am happy to say, he recommends the Scriptures to the natives of this country, who are of his own religion. He has already sold about twenty. He is very anxious

for the arrival of the Spanish Bibles, which I told him I expected, as he thinks he could sell many of them.

In my letters to you, from time to time, when in Buenos Aires, I related to you the state of the circulation of the Scriptures in that place. I am happy to say, that at my leaving it, the prospects regarding this important matter were more favourable than at any former period. I do not mean to say by this, that there was any particular stir about the word of God, or great demand for it; but I mean to convey to you this encouraging truth, that the Scriptures are occasionally bought, and more so than formerly, and that they are increasingly read from year to year. I consider the word of God to have fairly got an entrance into Buenos Aires; and that its prohibition, or any material hindrance to its circulation, is not only unlikely, but, one might say, impossible. I give you this as my opinion, after a residence in that place of more than two years and a half, and an intercourse with various classes of society during that time.

I shall now mention some things not formerly noticed, regarding the circulation of the Scriptures in Buenos Aires, and in the surrounding country. —A military officer, commanding on a station a short distance from the city, has been greatly delighted with the New Testament, and in consequence, very anxious to make others acquainted

with it. He recommended the reading of it to several poor people who were unable to purchase it, and requested to have copies to give them, which he obtained. In this way he has distributed a number of copies. Besides those given to the poor, some have been sold by him to those able to pay for them. He used to take me very cordially by the hand when we met, and to speak with pleasure on the beneficence of the Bible Society, and of the great advantages that would arise to his countrymen by a general reading of the Holy Scriptures. I told him I hoped soon to have the whole Bible in Spanish, and in consequence he is all expectation for it. On my leaving Buenos Aires, I gave twenty-four New Testaments to this gentleman, in the confidence of their being distributed in the most judicious manner.

There is a military station and a small town on the east coast of Patagonia, called Rio Negro, in about 42° south latitude. To this place some copies of the New Testament have been sent. One individual, a native of that place, was so pleased with the copy he got, that he requested the person who brought it, to bring several copies on his return for his family and friends. I am personally acquainted with the officer at present commanding at that place, and am pretty certain he will not throw any obstacle in the way of the circulation of the Scriptures. This gentle-

man attended our school in Buenos Aires, and took with him lessons, &c. to establish schools on his arrival in that place, for which he sailed in May last. The lessons I have referred to I got printed in Buenos Aires for our schools. They are selections from the Scriptures. These lessons, now used in most of the schools, will greatly contribute, I hope, to create a desire to possess the sacred volume, a book which has hitherto been little known in this country.

A Patagonian chief, called Cualli Piachepolon, in the very centre of Patagonia, is in possession of one of your Testaments. This man has been in the habit of visiting Buenos Aires for some years, in order to exchange the few commodities which his country at present produces, for those of Europe. He has hence acquired some knowledge of the Spanish language. Upon hearing some passages of the New Testament read to him, he requested to have the book, that he might, on his return, explain it to his people.

Some copies have been sent to Tucuman, to Salta, &c.; so that your bounty is known, more or less, throughout the provinces of the Rio de la Plata; and I have no doubt but, some hundred years hence, the then populous banks of that king of rivers, and the circumjacent country, will gratefully remember the present Committee and Members of the British and Foreign Bible Society.

I close my account of Buenos Aires, for the

present, by noticing, that some individuals, upon obtaining the New Testament, and hearing of your great and extended efforts in distributing the Holy Scriptures, wondered how they had been taught that the English were not Christians. When speaking on religion, it is common to use the word Christian and Protestant in contradistinction to each other, meaning, by the former, themselves or Roman Catholics in general, and by the latter, the English or Protestants in general.

A short time before I left the Rio de la Plata, I sent ten of the Portuguese Bibles, and twenty New Testaments, to Bahia, in charge of a person who, I think, would take care to see them safely lodged in that place. I sent them to the care of the English Chaplain there.

During the few days I stopped at Valparaiso, I met with a gentleman to whom I had formerly intrusted twelve of the Spanish New Testaments. Upon my enquiring about them, he told me they had been stolen out of his room. Though this was to be regretted, yet one good effect would arise from it, in as much as the person who stole them would no doubt take effectual care to put them in circulation.

In my letter of 26th February, I requested the Society to send me 200 of Scio's translation to Buenos Aires, and 300 to Valparaiso. I hope these will respectively arrive in due time. I then noticed to you the advantage that would arise from

lettering them on the back, and varying them in the binding. I particularly request your attention to this, as I am sure it will contribute greatly to their sale. Let the binding be in many cases elegant. They would thus be more expensive to the Society at first, but they would be considerably less in the end. It is my intention to *sell* them in future, except when a favourable opportunity occurs of giving the word of God to a person in real poverty. This I know to be the uniform recommendation of the Society. I would beg leave to suggest to you, that no Bibles or New Testaments be sent out in future to Buenos Aires by the captains of ships. The captains, however well intentioned they may be, cannot stay to distribute them. The Testaments, in consequence, have not unfrequently come into hands who wish to get rid of them in any way. By this means they become, as it were, of too little consideration, and their *sale* is thus also prevented, which no doubt is the most effectual way of distributing them. In Buenos Aires several persons objected to buying them, because they had formerly been got for nothing. I shall, as I have said above, most readily act as your agent in distributing the Scriptures in Buenos Aires, and in Chile. The most judicious and effectual way of doing this is through the booksellers in these places. Before leaving Buenos Aires I arranged for the continued circulation of the New Testament, and here I shall make ar-

rangements to the same effect before I go. It is my intention to visit Peru before long; and I shall there also, and indeed wherever I may be, zealously endeavour to promote the good work in which you are engaged.

In a few years South America will have large claims on your Society, but she will pay you from her mines for all your kindness. Should the Lord spare me ten or twenty years, I have no doubt I shall see wonderful and blessed changes on this continent. It is my intention, through the grace of our Lord Jesus Christ, to spend my life (long or short as it may be) in South America; probably not in any fixed place, but residing from time to time wherever I may most effectually promote the work of the Lord, in establishing schools, in circulating the Scriptures, and in the use of such other means as circumstances may direct.

Santiago de Chile, 1st Dec. 1821.

BEFORE this reaches you, the taking of Lima by San Martin, will be known in England. I need not expatiate upon this subject to you. You must see at once how much our field is thereby extended. I may truly say, the fall of Lima is as great a blow to the kingdom of Satan here, as it is to the cause of Spain in South America.

From what I have learned of San Martin, I am sure he will prove a great forwarder of our cause there, and indeed wherever he may be. The rejoicings here on account of the fall of Lima have been very great, and they still continue. The fall of that strong hold of the Spaniards, is at once the liberty of Peru, and the stability of Chile; and I may add too, the independence of South America.

We are about to form a School Society in this city, which I hope will be attended with happy results. The Director condescends to be the Patron of the Society, and his first minister is to be President. We are looking around us for the most patriotic and liberal men of the city to form a Committee. Our Society may not be able to do what a similar Society would do in England; but it may, however, do something, and may considerably forward our objects here on behalf of the inhabitants of Chile. Besides the establishing and superintending of schools throughout the state, there is another object to which the Society will greatly contribute, I mean, the printing of some elementary works for the schools, and for the children to read in their own houses. This is a part of our work, which I consider of great importance, and to which I intend to turn a considerable part of my time and attention, so soon as other matters will allow.

I believe I wrote you, before leaving Buenos

Aires, that I had sent a Master to Monte Video, or that I was about to send one. He had not left Buenos Aires when I came away, as he was occupied in printing a grammar, which he had written for the use of our schools. I have lately received a letter from him, of which I shall give you an extract.—“ On the 4th of this month (July) I arrived in this city with the slates and lessons you gave me for the schools here. On the following day, I presented myself to Larañaga, (the chief ecclesiastic in Monte Video,) and he introduced me to General Lecor, the Governor, to whom I gave your letter. I met with a very hearty reception from the general, as also from Larañaga, and the magistrates. On the 9th, we had assigned to us for a school-room, a large hall in the Fort. This hall will hold 200 children. The general sent the joiners and masons of the Government to prepare this school, and I am in hopes we shall be able to open it in three weeks. I am making endeavours to form a School Society here, which may take under its management the schools of this city and province. I am in great expectation of succeeding in this object, as the members of the Government are very well disposed to it.”

In the end of this month, I am thinking of crossing the Andes, to verify my long intended visit to Mendoza. The printing of our lessons is nearly finished, and I shall thus be enabled to take

some with me for the supply of that place. You will see by the extracts of letters I gave from Mendoza, in my last letter to Mr. H. (Nov. 1st), that things there are very promising. I hope my expectations regarding their improvements will be more than realized. The snow still continues on the mountains, as I am informed by a gentleman just come over them. I hope it will be nearly all gone by the time I set out. It has continued, I understand, for an unusual length of time this season.

I shall leave the schools in my absence, under the care of an Englishman lately come here from London.. This gentleman was engaged by the agent there of this Government, for the purpose of establishing Lancasterian schools here. Upon his arrival, it was the intention of the Government to send him to Concepcion. I thought, however, it would be better that he should stay here to instruct the schoolmasters in grammar, geography, &c., whilst they were studying the system in our school. To this proposal the Government cheerfully agreed. We have in consequence a separate class in the school, in which Mr. Eaton instructs the masters, and two or three more who choose to attend. This arrangement will prove, I hope, highly advantageous to the education of the country at large, as those, who in future take charge of schools, will be better qualified for this important office.

Santiago de Chile, 30th Jan. 1822.

As I know you and your good friends of the British and Foreign School Society take a deep interest in all things here relative to education, I send you an extract from the Chile Gazette of the 19th current, by which you will see that our endeavours to form a School Society here have not been in vain.

“ The surest method of promoting the happiness of any country is to make all the people in it well informed and industrious. An end has at length been put to the obstacles which prevented the natives of Chile from enjoying those blessings which are enjoyed by other nations less favoured by nature, but who have preceded us in the cultivation of literature and the arts. It is hence necessary now to strain every nerve to regain that time which in idleness and darkness has been thrown away. We begin, then, by offering an opportunity of acquiring knowledge to all classes of the community, without respect of rank or fortune, of sex or age.

“ The Lancasterian system of mutual instruction, now introduced in most parts of the civilized world, and to which many places already owe an improvement in their habits, has been established amongst us, and in such a manner as prognosticates its beneficial effects. The propagation of this system holds out the surest means of extirpating those

principles formed amongst us during the time of darkness. The government has resolved zealously to protect this establishment, and, as the best way of fulfilling its intention, has resolved to unite with it in this object those persons who have the same sentiments on the subject, and who, at the same time, possess that activity, zeal, and energy, which this important matter demands. In all places this system of instruction prospers and extends itself under the fostering care of societies. This circumstance at once determines me to follow the example thus set before us, and immediately to establish a Society for this object. Of this Society I shall be the protector and a member. My first minister of state will be President. The Solicitor General of the City, the Protector of the City Schools, and the Rector of the National Institute, shall be *ex-officio* members of the Committee of Management. The other members of the Committee will in future be chosen by the Society; but, for the present, I nominate to this charge:— * * * *

“ The Committee will hold its meetings in the room belonging to the Central School, on such days as shall be agreed on at the first meeting, with no other formality than what is dictated by good order. The Committee shall form rules for the Society, and present them to the Government for approbation, and shall name a Secretary, Accountant, and Treasurer, either from their own number or otherwise. The object of this Insti-

tution is, to extend, in every direction throughout Chile, the benefits of education; to promote the instruction of all classes, but especially of the poor; to seize all the advantages which this new system of education offers; and to point out those means by which it may be best adapted to the circumstances and necessities of the country. In short, this Institution will be considered a good of the greatest magnitude, and whose efficacies will, we trust, in some measure correspond to that great extension of which it is susceptible.

(Signed) "O'HIGGINS."

I trust this Society, which has thus been formed, will be extremely useful in forwarding the great concerns of general education in this rising nation. There are many circumstances here very encouraging in regard to the future prospects and prosperity of Chile. It is probable our Society will communicate with you before long, by way of claiming alliance with you in the grand work of universal instruction.

Santiago de Chile, 9th May, 1822.

YOU have heard, I dare say, that I left Buenos Aires some time ago, and came to Chile. I have now been here ten months, and am much pleased with this country. In as far as respects the climate,

I believe no country can be more desirable to live in than this. It rains a good deal in the winter season, that is, from June to September inclusive. Frost and snow are seldom or never seen in the plains; notwithstanding, a fire is very desirable in the winter. The highest ridge of the Andes is full in sight from this city. This is covered with snow all the year round. When it rains here below, it uniformly snows on the mountains. In the summer season, we have no rain at all, and very few cloudy days. The common course of the seasons is four months of occasional rains, and eight months of fair weather. In the summer it is pretty hot during the day; but it is always very comfortable at night. In Buenos Aires, on the contrary, the nights, during the summer, are generally very warm. In another respect also, Buenos Aires differs very remarkably from this country. There, not a mountain, nor a hill, nor a rock is to be seen; here, all those abound. The natives of Buenos Aires, who have never been from home, have no idea of what a mountain is like;* and of snow they are equally ignorant, having never seen the one or the other. They would also be ignorant of what a stone is, were it not that some have been brought from the

* The river La Plata, opposite Buenos Aires, is thirty miles wide, and at times, under a very favourable state of the atmosphere, a dim outline of the low mountains on the northern side is visible. To this extent the Buenos Aireans know what a mountain is.

other side of the river, for paving the streets. After what I have said of the scarcity of stones, you may judge of the correctness of a very modern work on South America, in which it is said, "All the houses in Buenos Aires are built of a fine white stone, found in quarries in the neighbourhood." There is not, in Buenos Aires, a single house built of stone, nor is there any quarry on that side of the river within 100 miles of Buenos Aires. The houses there are all built of brick. The mentioning of this last, brings me back again to Chile. All the houses here, or nearly all, are built of *unburnt* brick, such bricks as the Israelites made in Egypt; they are made of earth mixed with straw. It is said, this material for building suits the country best, on account of earthquakes, which are not unfrequent. Last night, just about this hour, (eight o'clock) we had a smart shock. I was sitting writing, when my attention was called by a rumbling noise, and a clattering of the window shutters. In a few seconds, the whole house shook, and the creaking of the beams and joists was very distinct. The noise continued for a few seconds after the shock, when all ceased. This is now the fourth earthquake we have had in less than a week. They prevail most, I am told, in this month.

We have now got our schools set on foot in this place, and I am thinking of going to Lima in the course of a month or less, in order to prosecute my

objects there. According to the best information, the new state of things in that country goes on wonderfully. Many reforms are taking place of a very salutary nature. Gaming, which is carried on to a very hurtful extent in all South America, has just been prohibited in Lima, by the Government. Acts have passed for the gradual abolition of slavery. Since the taking of Lima, all the children of slaves are born free. The importation of slaves is entirely prohibited, and no infringement of the Act takes place. The same state of things subsists here and in Buenos Aires, regarding this shameful business. There is in South America generally, I believe, a great desire for the increase of knowledge. I can bear witness, that this is the case, in those parts I have been in; and I doubt not of finding it so in Lima also. I am told, that learning has prevailed there more than in places to the south of it, on this continent. There are several men there, I am informed, who stand tolerably high in literature. About three months ago, a literary society was formed in Lima. I have sent a translation of the Act incorporating the Society to Professor Jameson, of Edinburgh, and it may perhaps appear in the Edinburgh Philosophical Journal.

The fall of Lima decided, I think, the contest between Spain and her colonies, fairly establishing the independence of the latter. If any thing, however, was wanting to complete this state of things, it has now been accomplished by the late

occurrences in Mexico. The immediate and solid advantages occurring from this independence, to the cause of our fellow-men in this continent, are very great. Knowledge is now tolerated in the country, and also patronized. A war of extermination has been declared against ignorance, and is actually waged. Soon after San Martin entered Lima, a provisional law was issued, until a new code should be formed for the country. In this provisional law, religious toleration, is publicly acknowledged, for the first time, in South America.

A most wonderful change has taken place in Buenos Aires since I left it. War, anarchy, and confusion, have given place to a steady, firm, and enlightened government. The principal cause of this happy change is the present minister of state, Rivadavia. He arrived in Buenos Aires a short time before I left it. For some years past he has resided in London and in Paris; and the time he has spent in these places has been well employed. He has there studied and is now practising the soundest principles of political economy. If Buenos Aires goes on for a few years as it has done for some months past, it will afford excellent lessons in this interesting science to the nations of Europe, perhaps to the country of Adam Smith. A fine emulation will be carried on, and is already begun, between Buenos Aires and Lima. If an improvement is proposed in one of these places, it is deemed sufficient to silence popular and low prejudice, to publish that such a thing has already

been done in the other. As to the Chilians, they are, generally speaking, less enlightened and more indifferent in respect to these subjects. Our Director is a good man, truly desirous of the progress of Chile in every thing useful. He has, however, but little activity or zeal. It is pleasing to see, under these circumstances, the good effects produced on us here, by the newspapers of Lima on the one hand, and of Buenos Aires on the other. From these many articles are copied into our public journals; and some things are already begun among us, in imitation of our friends in the north and on the east. I lately crossed and recrossed the Andes on a visit to Mendoza and San Juan. The cause of knowledge and of truth goes on there also. In each of these places there is a printing-press, and from these are likely to issue soon, many things which will contribute to the general good.

Lima, 11th July, 1822.

THROUGH the unceasing goodness of God towards me, I have now arrived safely in this city. On the 18th of last month I sailed from Valparaiso, and after a pleasant passage of ten days we cast anchor in Callao Bay. Callao is an excellent harbour, the best I have yet seen. It will hold almost any number of ships riding in great safety. It is well defended from all winds except the north, but it scarcely ever blows from that quarter. In

consequence of an order from the Government that no passengers should be allowed to land until they receive a licence or passport from Lima, I had to defer my coming here till the day after our arrival ; I got permission, however, from the captain of the port to go on shore. After viewing Callao, I went to take a view of the place where the former Callao stood, which was destroyed by the earthquake, of which of course you have read. Its site is about half a mile from where the present town stands. The destruction seems to have been complete. Not a house is now standing ; but walls of houses of considerable thickness are to be seen scattered all over the place. Some of these are lying *flat*, and others are half turned over. How weak is man, and all his works, when God arises to shake the earth !

On the day on which I arrived in this city, I called on San Martin, and delivered him the letters of introduction which I had brought from Chile. He opened one of the letters, and observing its purport, said “ Mr. Thomson ! I am extremely glad to see you ; ” and he rose up, and gave me a very hearty embrace. He would not, he said, be lavish in compliments, but would assure me of his great satisfaction at my arrival ; and said, that nothing should be wanting on his part to further the object which had brought me to Peru. Next day as I was sitting in my room, a carriage stopped at the door, and my little boy came running in crying,

San Martin! San Martin! In a moment he entered the room, accompanied by one of his ministers. I would have had him step into another apartment of the house more suited to his reception; but he said the room was very well, and sat down on the first chair he reached. We conversed about our schools, and other similar objects for some time; and in going away he desired me to call on him next morning, and said he would introduce me to the Marquis of Truxillo, who is at present what is called the Supreme Deputy or Regent. I called on him accordingly next morning, and he took me with him and introduced me to the Marquis, and to each of the ministers.

From all the members of the government I have received great encouragement. On the 6th current an order was issued relative to our schools, and published in the Lima Gazette of the same date. I am going to write Mr. Millar to-morrow, and shall give him a translation of this order or decree, a copy of which will of course be sent you. By this order one of the convents is appropriated to the schools, and is now in our possession. I believe the convents here will decrease in number as the schools multiply. There is no contest or balancing of powers between the civil and ecclesiastical powers in this place. The former has the latter entirely at their nod. The case in regard to this convent is a proof of what I have said. The order for the friars to remove was given on Satur-

day, on Monday they began to remove, and on Tuesday the keys were delivered up.

From all I have seen during the short time I have been here, I cannot doubt of the great benefits which this country will derive from the new state of things. San Martin and his first minister, (and also the others) seem truly anxious to characterize the times by improvements—by solid improvements. They wish to encourage foreigners, and to improve the state of the country in every point of view. I have already mentioned to you my representation made to the Chilian government just before leaving that place, regarding the bringing out of tradesmen and farmers. I showed a copy of this representation to San Martin; he read it very carefully over, and concluded by saying, “Excellent!” He then told me what was his opinion on the subject, and proposed a plan for carrying it into effect, much more likely to succeed than the one I had stated. I am to draw up this plan in order, and to present it to him, that it may be sanctioned and carried into effect. I therefore consider this matter, so far as regards Peru, as fairly begun. The particulars of the plan I may send you afterwards. In the mean time, that you may see that in these matters I am not losing sight of my chief object, I shall mention to you one sentence of the representation referred to. It is this, “The men who will be most useful to South America, are men truly religious and of sound

morality." The minister of Chile, upon reading this sentence, said, "That is very true;" and San Martin expressed himself in a similar manner upon my stating the same thing to him.

What an immeasurable field is South America; and how white it is to the harvest! I have told you this repeatedly, but I have a pleasure in telling it to you again. I do think that, since the world began, there never was so fine a field for the exercise of benevolence in all its parts. The man of science, the moralist, the christian, have all fine scope here for their talents. God, who has opened such a door, will surely provide labourers.

My present intention is to continue here about six months, and then to move on northwards. I may, however, be kept longer here than I intend, but I am anxious to get to England as soon as possible. My stay here will depend much on the facility or difficulty of obtaining good masters for the school. This I find, from experience, a matter of so great importance, that I intend to pay every attention to it; and I have it now in my power more than ever to do so, having represented to the government the necessity of encouragement, by offering employment and a good salary to those who thoroughly study the system, and are able to put it in practice; and this encouragement I am authorized to give.

Lima, 12th July, 1822.

MY last letter to you was written a few days before my leaving Chile. I then apprized you of the state of things there at that time, and of my intention of setting out for this place. Through the blessing of God, I arrived safely in this country on the 28th of last month, and have now to state to you how things look here, in reference to that truly important object—EDUCATION.

I believe I told you, some time ago, that from various circumstances I expected every encouragement would be given to our object here by San Martin. I have not been disappointed in this. My expectations have all been fulfilled, and more than fulfilled. San Martin is most *decidedly* a friend to general, to universal education. I hope none of the members of the Committee of the British and Foreign School Society will be offended, but rather gratified, when I say, that they are not more friendly to this object than San Martin. Because I have come to Peru to promote this object, I have received from him every mark of respect and personal attention, as well as every encouragement to proceed in this work. The Marquis of Truxillo, and each of the ministers of government, feel deeply interested in the same object. Blessed be God for this encouragement. In his hand are the hearts of all, and he inclineth them to whatsoever he will. Surely the days draw nigh, when ignorance shall

be ashamed to walk about any where in open day. May the glorious war now waged against her be a war of extermination. It will I trust be so, and when this enemy of mankind shall be slain, the British and Foreign School Society shall be clothed with her spoils, and be crowned with never fading laurel. Is it wrong to indulge pleasing prospects of the future amelioration of mankind? Is it sinful to cherish the hope of better times for this poor unfortunate world? I think it is not. If it is right to pray "Thy will be done on earth, as it is done in heaven," it cannot be wrong to expect that this prayer, daily reiterated from the mouth of thousands, will one day be heard, and be answered in all its extent; and when the will of God is done in this world, as it is done above, then shall the felicity on earth resemble the felicity of heaven.

The following is a translation of a decree of this government relative to the Schools, and which was published in the Lima Gazette of the 6th current.

"Preamble.—Without education there is properly speaking no society. Men may indeed live together without it, but they cannot know the extent of the duties, and the rights which bind them one to another, and it is in the right knowledge of these duties and rights that the well being of society consists. The bringing of education

to any degree of perfection, is, from the nature of the thing, slow. To accomplish it, time is required, and some degree of stability in the government, as well as some other circumstances, both natural and moral. All these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those Institutions which may be established among them. Of the various improvements which the government has been desirous of making, none has been more earnestly and constantly kept in view since the moment of its commencement, than the reformation of public education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention; and though the sun has not stood still, they have found in activity the secret of doubling the length of the day.

“ It has already been announced, in various decrees of the government, that the introduction of the Lancasterian system in the public schools, was one of the plans in meditation. It is not yet possible to calculate the revolution which will be produced in the world by this system of mutual instruction, on its becoming general throughout the civilized world. When this shall take place, ignorance shall come to an end, or at least shall be reduced to certain limits, beyond which it shall never be allowed to pass. The

time is now arrived for setting this system agoing in this place, and the commencing of it is worthy of the month of July—a month in which posterity will record many events of importance; and we trust they will do us the justice to declare, that we have desired to make this time memorable by deeds which philosophy applauds, and which spring from the noblest principles of all human actions, namely, the love of glory, founded on promoting the prosperity and happiness of mankind. The above are the reasons on which the following decree is founded.

“ The Supreme Deputy, with the advice of the Privy Council, decrees—

“ 1. There shall be established a central or principal school, according to the Lancasterian system, under the direction of Mr. Thomson.

“ 2. The convent or college of St. Thomas shall be appropriated to this purpose. The friars at present residing in it shall remove to the large convent of St. Dominic, leaving only so many as are necessary for the service of the church attached to it.

“ 3. In this establishment the elementary parts of education shall be taught, together with the modern languages. The teachers necessary for this purpose shall be appointed agreeably to the arrangements which will be pointed out in the plan for the National Institute of Peru.

“ 4. At the expiration of six months all the public Schools shall be shut, which are not conducted according to the system of mutual instruction.

“ 5. All the masters of the public schools shall attend the central school with two of their most advanced pupils, in order to be instructed in the new system; and in studying it they shall attend to the method prescribed by the director of the establishment.

“ 6. As soon as the director of the central school shall have instructed a sufficient number of teachers, these shall be employed, with competent salaries, in establishing public schools on the same principles in the capital city of each province of the state.

“ 7. At the first public examination which shall take place in the central school, those masters who have been most attentive in learning the system, and shall have made such progress as to be able to conduct schools according to it, shall receive the reward of a gold medal, to be ordered for that purpose by the Minister of State.

“ 8. For the preservation and extension of the new system the Patriotic Society of Lima is particularly requested and commissioned to take such measures as may be considered necessary for these purposes; and they are desired to make known to the government those things in which its co-operation may be required, in order effectually to carry forward this important object.

" 9. In order that the advantages of this system of education may be extended to the female sex, which the Spanish government has always treated with culpable neglect, it is particularly recommended to the Patriotic Society to take into consideration the most likely means for establishing a central school for the instruction of girls.

" 10. The salary of the director, and the other expenses necessary for this establishment, shall be defrayed by the government. The Minister of State is authorized to issue all the orders necessary for the punctual fulfilment of this decree.

" Given in the government palace in Lima, 6th July, 1822.

(Signed) " TRUXILLO.

" By order of his Excellency, countersigned,

" B. MONTEAGUDO."

As we go on in our operations, I shall communicate to you the result.

Lima, 4th September, 1822.

THE *first* of September has returned, and has gone by. I have not, however, failed in seizing an opportunity of writing you according to our agreement. You know, I dare say, that we have not a post that leaves Lima every morning for England. A vessel goes now and then from

Callao to Valparaiso, and through these two places, and across the Andes, and through Buenos Aires, my letters to you are now obliged to travel. No vessel has sailed for Chile since the 1st current; but in a few days the French frigate lying here is to sail for Valparaiso.

I have now been upwards of two months in this city, and have all the while enjoyed my health very well. . I am inclined to think this climate is better than I was led to expect from the accounts I had heard of it. The tertian ague, however, is a disease very common, especially during summer. Of the Englishmen I know here, three have had it since my arrival. The general opinion, I think, is, that with great regularity of living, this place is not unhealthy; but that the effects of irregularity in the general mode of living, is more hurtful here than in most other places. A good police would certainly contribute greatly to the healthiness of this city. This will be enjoyed, I believe, in due time; but the Government has so many things at present to do, that some time may elapse before that improvement takes place. This is the largest city I have yet seen in South America, and I believe there is none larger in it. I do not, of course, include Mexico, which is in North America. The houses here, and the general appearance of the city, have a more commanding and richer aspect than what is met with in Buenos Aires or Santiago de Chile. The general appearance of

the population, however, I think, is considerably inferior to what is seen in these two places, particularly in the latter. One thing which contributes to this difference, is the considerable proportion of slaves here. In Buenos Aires, there are a good many of this class of our fellow-men, but fewer than in Lima and Santiago; and in Chile, in general, there are very few; and this is one thing which inclines me to prefer the general appearance of Santiago to the other two cities I have mentioned.

About three weeks after my arrival here, San Martin set out for Quito, to have an interview with Bolivar. They met in Guayaquil, as the President of Colombia had left Quito, and reached that place before San Martin landed. The interview was, I dare say, interesting, and I trust it will be productive of good effects for the two countries of which they are the Governors, and also for South America in general. A good understanding, I trust, will be kept up between the nations of this continent, and war in it I hope will be a thing as rare, and rarer than peace has been in Europe. San Martin returned a few days ago, and has since re-assumed the reins of Government, as "Protector of the liberty of Peru." Every exertion is making here for the formation of a congress. The greater part of the representatives are already elected. All the liberated provinces elect their own members for congress freely; the right of

voting is, I believe, much the same as in the United States. Representatives are chosen for those provinces still under the dominion of the Spanish army, from among the inhabitants of those places at present residing in Lima. A fair representation seems to be desired and sought for, and I hope will be attained in a considerable degree. All acts emanating from such a body will, of course, give more general satisfaction, than if the representation were partial. I do not trouble you with my views of governments, whether monarchical or republican. Certainly, on this subject, "much may be said on both sides." Without fixing my mind for or against this or that form of government, I am strongly in the opinion of Pope, where he says, "Whate'er is best administered is best." I do not think, however, that all are fools, (as he insinuates) who, "for forms of government contest." The sum of the matter and the truth is, that honesty and uprightness are more required, and have been less found in all governments than any thing else. Wisdom, therefore, requires, that such measures should be taken in arranging the form of government, as may secure good conduct in governors, in the greatest possible degree.

There were some suspicions, some time ago, and some flying words, which, if true, would have led one to suppose that San Martin wished to form Peru into a monarchy. Who was to be king according to these reports, I need not inform you,

as I suppose you will find no difficulty in guessing it at the first trial. The prime minister was of course in the secret, if there was any such thing in hand. With this individual, on other grounds, there was a good deal of dissatisfaction. This dissatisfaction openly broke out a few weeks ago, on account of his interfering in the election of representatives for this city. The consequence was, that a petition was presented to the Marquis of Truxillo, requesting that the minister might be immediately dismissed. This petition was signed by so many of the respectable and powerful inhabitants of the place, and presented with such firmness, that it had the desired effect. The minister resigned before the petitioners left the palace, and in a few days after, he was sent off by sea to Panama. All this took place in San Martin's absence, and the leaders in it were the republican party. San Martin has very wisely fallen in with these measures since his return, and has confirmed the new minister in his situation. A republic, I think, is the general wish of the people, and as the form of government is to be determined by the Congress, I have little doubt of what the result will be.

You know, I dare say, that Colombia is free. The longest and severest struggle of South America has been in that quarter. The first news I heard on casting anchor in Callao, was that Quito had fallen into the hands of the patriots. I think

Bolivar, who has been the chief instrument in the Colombian contest, is a great man. I was not at the interview between him and San Martin, that I might take their comparative dimensions at one view ; but I may observe, that the general opinion, from a view of the operations of both, is in favour of the Northern Chief. As far as my own information and knowledge of each extends, I fall in with this opinion. I do so, not from any dissatisfaction with San Martin. He is to me, and has been uniformly, more than I could have expected, and I may say, all I could wish. I believe both of these men are most sincerely desirous of the real welfare of the countries which they respectively govern, and of South America. There is no unholy alliance yet formed in this country, and I think there never will. On all hands, light and information are encouraged, sought after, and promoted. Knowledge, rich with the spoils of time, has just unrolled her ample page in this city, in a public library. This public institution is very respectably got up, and already possesses a number of the best works in the various branches of literature. It is inferior to the similar institution in Buenos Aires; but superior, if we consider the short reign of civil, literary, and religious freedom in Peru. Every individual is free to attend this library every week-day, from 8 to 1, and from 4 to 6, without expense; and every book in it is at his command during that time.

This one view of the present state of things here, shows at once the immense advantages gained here by the revolution, and the blessings that tread in the steps of liberty. I shall add one thing more to confirm what I have just said. The Bible is now publicly sold at a short distance from the place where used to sit the dreadful Inquisition. Perish all unrighteousness from the earth! May the knowledge and love of God every where abound!

Lima, 9th Nov. 1822.

A CONSIDERABLE time has now elapsed since I last wrote you, and a much longer time has intervened since I had the pleasure of receiving a letter from you. Although I have not communicated with you directly during this time, yet I suppose you are well acquainted with my various circumstances in this part of the world, through means of my letters sent from time to time to my friends in Edinburgh. Since my leaving my native country, I have experienced much of the gracious goodness of our heavenly Father, in directing my steps, in making darkness light before me, and crooked things straight. The encouragements I have met with in my endeavours to forward the Lord's cause in South America, have been much greater than could have been expected before the trial was

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made. I think a door has been opened here which will never be shut, but which will, I trust, from one year to another, open wider and wider, until it become, in the Apostle's language, "great and effectual." Should I say, there are no adversaries, and that all goes on prosperously, without any difficulty or discouragement from any quarter,—should I say this, it would be nearly the same as telling you, that a great miracle had taken place here, and had changed the nature of man. You, of course, expect no such wonderful accounts. At the same time, it is a gratifying thing to be able to state, that far less opposition has been met with than was expected. Difficulties, I believe, of whatever kind, will grow fewer and weaker as Time runs on, bearing in his hand the torch of heavenly light; whilst, on the other hand, means and opportunities of doing good will greatly increase. It is surely a gratifying sight to see darkness fleeing away, and the light of heaven breaking forth. You know there is no fellowship, in any sense, between light and darkness, the one *must* give place to the other. Wherever, then, darkness prevails, let the people of God look to him who said, "Let there be light, and there was light;" and let them use those means which he has appointed, under the full assurance, that midnight shall give place to the dawning light, and that again to noon day. That a great and happy change is about to take place in our hitherto un-

fortunate, unhappy world, the Scriptures predict; and the days in which we live say, "Lift up your heads, for this happy period draweth nigh." You who live in the land of Israel, whence the word of the Lord is sounding out on all sides, see these things better than I can do in this far distant country. From every corner of the earth messengers are daily landing on your happy shores with tidings of joy. One says, Babylon is fallen; another cries, the gods of the heathen are famished; whilst a third shouts aloud, Satan falls like lightning to the ground. I almost envy this felicity of yours; yet I would not exchange conditions with you. Solitary and alone as I am here, I would not wish myself elsewhere, because I believe I am placed where God would have me to be; and, I trust, his work, in one shape or another, is all my concern. I do, however, wish myself otherwise circumstanced. I should be glad to have with me one or more with whom I could always communicate in the ways and work of the Lord, and whose counsels and labours might prove a blessing to me and to many. You, my dear brother, who dwell in Mount Zion, have never experienced the disadvantage of being *thus* alone. Should I come into your thoughts when you bow your knees unto the God and Father of our Lord Jesus Christ, I beg you to pray that grace, and mercy, and peace may be multiplied unto me,

and that the Lord's work may prosper in South America.

In my letters to Edinburgh since my arrival in this city, I have stated the favourable reception I met with here from San Martin, and from others in the government. Since that time, the state of affairs here, in regard to politics, has considerably changed. San Martin has resigned his authority in all its parts in this country, and is gone to Chile. The Congress was installed on the 20th September, into whose hands he delivered all the concerns of the government, and next morning, at four o'clock, he set off for Chile. When he took the reins of government into his own hands, under the title of "Protector of the Liberty of Peru," he promised to resign his authority as soon as a general Congress could be assembled; and by his resignation at the time proposed, he justified his sincerity in the eyes of the world. During the time he was in power, reports were current that he was desirous to make himself king of Peru. His conduct, however, has shown, that these reports were without foundation. As far as my own affairs here are concerned, I should have been glad that he had remained longer in the country, and, if I am not mistaken, Peru would have been benefited by his stay. San Martin is an intelligent and liberal-minded man. He is very desirous of promoting the progress of South America in knowledge, and

he is free from those prejudices which hinder its advancement. The Congress has now been assembled for several weeks, and has been occupied with various concerns relative to the government of the country. From their own number they have chosen three to discharge the duties of the executive government. This triumvirate is to continue until a constitution be drawn up, and a new Congress assembled, composed of representatives chosen in every province of Peru. This complete representation of the country cannot be obtained whilst the Spaniards are in possession of a considerable part of it, as they actually are at this moment. At present there is great distress felt here by the government, for want of money to carry forward the operations of the war. This appears to be the chief obstacle in preventing the general independence of Peru. Troops are not wanting, as, in addition to those brought by San Martin, and those who have since been raised in the country, General Bolivar has sent about 2,000 well-experienced troops from Quito, as affairs in that part have now been brought to a favourable conclusion. The English merchants here have just given the government a loan of 70,000 dollars, by way of helping them out of their difficulties. An expedition sailed some weeks ago for Arica, and we anxiously look for the result. All that part of the country is in possession of the Spaniards, as well as nearly all the best provinces of the kingdom. Notwithstanding the possessions

which Spain still holds in Peru, the independence of the country is not at all doubtful. It may, indeed, by the mismanagement of the Congress, or by some other misfortune, be retarded, but it must ere long completely prevail. I believe there are no remains of the Spanish arms now existing in America, except those in our neighbourhood, and about 1500 men in the isles of Chiloe. What a change, in this respect, has taken place within these few years past! And let not this revolution be considered as a small matter by the man of benevolence and the Christian. The interests of religion and of humanity are very closely connected with it. That once dreadful, now innoxious house, the Inquisition, reminds me, as I daily pass it, of the happy change which has taken place. True it is, that the Spaniards have now put down the Inquisition throughout their dominions; still, however, there are many inquisitorial things yet subsisting in Spain that do not exist in the independent states of South America. Every effort has been used by Spain to retard the progress of knowledge in America. These days, however, have now gone by, and light of every kind begins to dawn on these countries. My own opinion is, that the nations of South America in a few years will far outstrip many of the nations of Europe. The people here, to a certain extent, are conscious of their ignorance, and are desirous of wiping out that stain which Spain has left upon them.

I have hitherto been speaking of the progress of knowledge in general in South America, and its probable results. I shall now say something of the progress making in the knowledge of religion. You know, of course, that the Roman Catholic religion is the only religion professed in this Continent—as it once was the only one in Great Britain. Many are beginning to see through this system, and to find out its inconsistencies. I wish I could also say, that all who see thus far, have attained to the knowledge of the true religion, as laid down in the New Testament. This, however, is not the case. On the contrary, I am sorry to say, that deistical principles are espoused by the greater part of those who get out of the trammels of popery. A good many in the higher ranks, particularly in the army, are of this way of thinking. This state of things need not surprise us. It is perhaps the natural result, or transition, in those places where no other religion is known than the one professed in this country. A man begins to see the absurdity of the Catholic system, and from his infancy all that is religion with him has been connected with it. In giving up this system, he gives up with religion itself, as considering popery and it the same thing. From these circumstances, I conceive this to be the most favourable time for introducing, as far as can be done, the holy religion of our Lord Jesus Christ. The present is the time for labouring in this field, by introducing the Scriptures,

and by every other means which prudence may dictate. Prejudice is growing less every day, and this is the result of the revolution. There is even a perceptible difference between the different parts of this Continent in regard to the decrease of prejudice. In Chile there is less than in Lima, because it has been longer independent. Again, there is still less in Buenos Aires than in Chile, for the same reason. Having mentioned Buenos Aires, I cannot leave it without eulogizing it, in almost the highest degree, in regard to the progress it is making. One reform succeeds another in rapid succession. They are just about to put a stop to monachism, and to take the church property into their own hands, paying the clergy out of the public treasury. It is said also, that they are about to pass a law for religious toleration. In every respect Buenos Aires now holds the first rank among the cities and countries of South America. To have one place thus stepping forward by way of pattern to the rest is of immense advantage. There are several periodical works of a superior kind issuing from the presses in that city. In these every subject is freely discussed, prejudices attacked, and reforms proposed. The liberty of the press is enjoyed and acted upon there in the same manner as it is in England. The articles published in the Buenos Aires papers and magazines find their way gradually into the papers of Chile and Peru, and thus prepare the way in these places.

also for following up, ere long, the same reforms and arrangements that are now going forward in the pattern city I have mentioned. In this city, also, the liberty of the press is enjoyed to a considerable extent. This, however, only commenced about two or three months ago, upon the dethronement of the principal Secretary of State. This individual, though a great friend to reform himself, and from whom I met with every encouragement, wished to keep these things in his own hand, at least for some time, and to grant the freedom of the press by degrees. The plan of ecclesiastical reform published in Buenos Aires was also published in the public paper of this city. Various other things of a similar nature are thus indirectly brought under the consideration of the people of Peru; and coming from Buenos Aires, they are better received than they would be, coming from any part of Europe, especially from a Protestant country. We had also an attack upon the friars of Lima the other day, in one of the publications of this city, whose editor is one of the Secretaries of Congress. These things you will consider as the fruits of the revolution in South America; and the time fast approaches, when we shall see still more abundant fruits, and those too of the best kind. The Lord reigneth, let the earth be glad!

With respect to the climate of this place, you know, we are here fairly within the torrid zone, the latitude of this city being $12^{\circ} 2' 51''$ S. A few

days ago we had the sun vertical here, as he passed us on his way to the southward. Notwithstanding our proximity to the equator, we enjoy a very agreeable temperature. In the winter the sun but seldom makes his appearance; in spring he shows himself more frequently; and in summer he throws off reserve, and from his vertical throne looks down in all his magnificence. From ten o'clock till two, it is pretty hot, but about this hour a refreshing breeze springs up from the south, which is very agreeable. It is generally said, that it never rains in Lima. This, however, is not quite correct. It does rain a very little in the winter season; but the drops, when they can be recognized as such, seem to have passed through the finest rain sieve. It is, in short, rather a kind of mist than rain, although at times it may be called by the latter name; and when it is so, the people of Lima call it a heavy shower. Before I came here I frequently heard this climate denominated unhealthy. The tertian ague prevails a good deal, but on the whole I do not consider this an unhealthy place. For my own part, I never enjoyed better health than I have done since my coming to this city. Blessed be God for this precious blessing!—There is one thing of a rather terrifying nature to which this place is subject, I mean earthquakes. There is no place, I suppose, more subject to them than this city. We have had several shocks since I came to it; the greatest was on the 14th September.

I was awaked at a quarter past three o'clock in the morning by a *most dreadful* noise. I was at no loss to know what this noise was, considering the part of the world I was in. This noise continued for a few seconds, and increased. The shock then followed, and made all the house shake, as if the whole were coming to the ground. A loud hollow noise followed this for a few seconds, and on its ceasing all was tranquil as before it commenced, and those who had fled out of their houses quietly returned. These phenomena are of frequent occurrence. There are, I believe, about thirty earthquakes here in the course of a year. Those, however, which throw down houses and produce other ravages are rare. Once in fifty years seems to be about the period of those terrible visitations, and with considerable regularity Lima has suffered severely at the return of this fatal period. The city of Quito to the north, and of Arequipa to the south, have also their periodical visitations.

Lima, 2d December, 1822.

SOME weeks ago a Committee of the Congress was entrusted to draw up the *outlines* of a political constitution for the country. This has been accomplished, has been presented to Congress, and ordered to be printed. The Congress is just now engaged in discussing it, article by article. A good

deal of interest is thus excited and kept up regarding the subject, and, in consequence, the Congress-hall is daily well attended by all classes. The discussion of the article on the form of government, and that on religion, have excited the most attention. The form of government has been unanimously declared to be republican, agreeably to what I hinted to you in one of my late letters.—In “the outlines,” the article on religion runs thus: “The religion of the state is the Catholic Apostolic Church of Rome.” One of the members of the committee wished to add the word *only* or *exclusive*, but the rest not agreeing to it, he entered his protest. On this account, as well as from the general interest of the subject, the matter was keenly discussed. I went, as you may well suppose, to hear what should be said on both sides, and to see the result. The first who ascended the tribune to speak was a clergyman, carrying in his hand a book about the size of a New Testament. He began by stating, that it was his sincere desire that all men might be of the Roman Catholic church. He then stated that the only proper way, in his opinion, of bringing men into the church was, not by force, nor by persecution in any shape, but solely by persuasion, by the force of reason. After speaking a few minutes to this effect, he went on to treat of the article as stated in the “outlines.” He regretted the divisions among Christians, and the distinctive names one body and another had taken.

He then opened the book he had in his hand, which I now found to be one of the Bible Society's New Testaments, in Spanish. He read the 12th and 13th verses of the first chapter of the first Epistle to the Corinthians, and proceeded to make some remarks upon the passage, and to apply it to the article in question. It appeared to him, he said, very like the divisions censured by the Apostle Paul, to see the article stated in the words, *Roman, Catholic, Apostolic*. Having done this, he proposed that the article should be stated in this manner:—"The religion of Jesus Christ, is the religion of the state." He then made some observations upon the propriety of stating it in this way, in preference to the way in which it stands in the outlines, and so concluded. As might have been expected, this alteration or amendment was opposed. My memory is not so faithful as to give you the various speeches upon the subject, but a great deal was said on both sides of the question. In particular, the member of the Committee who had protested, defended what he had done in a long speech, in which he paid but little respect and fewer compliments to us foreigners. He concluded his long story by saying, that he was so full of matter upon this subject, and felt so much interest in it, that he could still speak four whole days upon it. Another speaker got up with a volume of the Bible in his hand. He turned to two passages in the law of Moses, where the children of Israel were admo-

nished to deal kindly towards strangers and foreigners, and concluded by a short comment upon the passages in reference to the subject in hand. In a country like this, where all the natives are of the Roman Catholic Church, every thing that is said upon toleration has a direct reference to foreigners, for it is never for a moment supposed that any of the natives will leave the Roman Catholic Church to become Protestants. The introduction of foreigners into the country, and the consequent advantages and disadvantages of it, entered deeply into the debate. I shall refer only to one speech more upon the subject. An aged member, and a clergyman, rose up and said, "Gentlemen, this is the first time I have risen to speak in this house, and it is not my intention to detain you long. I understand," said he, "that the grand and principal features of our religion are these two : —To love the Lord with all our heart and strength, and to love our neighbour as ourselves. We must then take care," continued he, "that our zeal for the *first* of these two commandments does not make us overlook the *second*. Now I ask, whether foreigners residing among us are to be considered our neighbours or not. If they are, then we ought to love them. Gentlemen, I have nothing farther to add." After being fully discussed, the votes were taken. First, whether the article should stand as stated in the outlines, or be altered. It was carried that it should remain as stated. The

next question was, if the word exclusive should be added, and it was unfortunately carried in the affirmative. The article now stands thus:—"The Roman Catholic Apostolic Religion is the religion of the state, and the exercise of every other is excluded."

We are not to be surprised that the matter has ended in this manner; perhaps we should rather wonder that there was any one of the members of the Congress disposed to speak, or even to think on the side of toleration. The members who are friendly to religious liberty, may amount to one third of the whole, or, perhaps, somewhat more than one third, and they are men of influence and respect in the country. These made a less vigorous stand for toleration at the present time, from the consideration that what is done now in regard to the sanctioning of the basis of the constitution, is only provisional. The Spaniards, at present, possess many of the best provinces of Peru, and these provinces have, strictly speaking, no representatives in the Congress. The manner of proceeding, in reference to these provinces, was this:—The natives of each province, residing in Lima, met and chose members from among themselves to represent the province, until such time as the enemy be dislodged, and they have freedom to choose their own representatives. As soon then as the country is free, the present Congress will dissolve itself, and a general Congress will be immediately elected, and the

outlines now under consideration will be presented to the new Congress to be examined, and, if judged necessary, altered. There is, therefore, still some hope, that toleration may have a place in the Peruvian constitution. During the interval, the press may forward the good cause, as there is perfect freedom for speaking and printing any thing upon the subject, on both sides of the question. We may, indeed, call this freedom of speaking and writing upon the subject, a kind of toleration; at all events, it is a prelude to it.

Pamphlets of every shape, size, and name, are issued from the press. In these every subject is handled, and abuses and prejudices are attacked with freedom and courage. The poor friars are not overlooked in these; almost every body is against them, and none seems to rise up in their defence. One of the members of Congress has made a motion for the reformation of the Convents. The bill he is about to bring in, contains four articles. The first is to allow all those to leave the Convents who wish to do so. The second is to allow no one in future to become a friar. The third is, that the government should take possession of all their property, and allow them out of it what is necessary for their support. The fourth article is, to make them all live in *one* convent, instead of occupying *fourteen*, as they now do. This you see is a bold proposition, and, if carried into effect, will be a great step in reformation.

At the time the article on religion was under consideration, a certain individual went about with a paper containing a petition to Congress, praying that the Roman Catholic religion might be the religion of the state, *and the only one tolerated in the country*. The last part of the petition was the object he had in view. He obtained a number of signatures to the petition, and without loss of time laid it before the Congress. It was, however, not allowed to be read, and several were for calling this individual to account for his officiousness. This medical gentleman (for he is of that profession) has been sadly handled in the pamphlets of the day for this conduct; so much so, I think, as to keep him from being forward to engage a second time in such an undertaking. I have already mentioned how freely all matters are discussed in these pamphlets. One of them has just begun to give a history of the Popes. From the specimens already published, this history promises not to be very honourable to the personal character of the Popes, neither does it appear intended to strengthen their pontifical authority and influence, but quite the contrary. There was a monthly magazine published in London, during the despotic reign of the present Ferdinand. In this work there was given a history of the Popes, and I believe what is publishing here just now is copied from the work I have mentioned. This magazine was called *El Español Constitucional*. It was written by one of

those who had fled from Ferdinand's despotic hands. He was a liberal man, and writing in London he felt himself under no restraint in speaking of the abuses of the Church of Rome. There was another periodical work in the Spanish language, published some years before it, called *El Español*. This was also printed in London, and was written with the same liberality and spirit. Both these works have reached South America, and have been a good deal read; and, as you may suppose, they have served considerably to enlighten the people of these countries.

I have mentioned, in some of my late letters, the very gratifying circumstance of the rapid sale in this city of 500 Spanish Bibles, and 500 New Testaments. These were all sold off in *two days*, and as many more could have been sold in the two days following, but there were no more, and thus many were disappointed. From this cheering circumstance, I am daily looking with great anxiety for a considerable number of both Bibles and Testaments, expected from the Bible Society. The above-mentioned circumstance is truly encouraging, as no desire at all comparable to it, has yet been manifested in any other part of South America for the Holy Scriptures. From this, and some other occurrences, I am led to anticipate that the word of God will, indeed, have free course in this place, and let us pray that it may not be circulated only, but that it may be glorified also. I have another

thing to relate to you, perhaps more cheering still. It is this: the nearly confident expectation of getting the New Testament introduced throughout Peru as a school book. I trust this expectation will not be disappointed, but verified in due time. Every thing promises fair at present for its accomplishment.

As soon as the Bibles got into circulation as above-mentioned, there was some ferment excited from reports that it was not fairly printed from the Spanish version of Scio, as indicated in the title page. This report was raised, or at least increased, by the discovery of a typographical error or two. An honest priest actually burned the Bible he had bought on the discovery of one of these oversights in the printing. The consequence of this stir was an examination of the Bible Society's edition, by comparing it with the edition printed in Spain. The result of this examination was highly satisfactory, as the London edition was found to be an exact reprint from the latest Spanish edition, with the exception of some slight oversights in passing through the press. About the time this matter was under consideration, the deputy Archbishop (for there is no Archbishop here at present) having learned that a certain priest was likely to say something from the pulpit against the reading of the Bibles from London, sent a message to him, telling him "not to preach any thing against the

reading of the English Bibles." By English Bibles he meant Bibles from England, for the Bibles were in the *Spanish* language.

A curious little piece, in the poetic form, appeared about a fortnight ago in one of the newspapers of this city. There is a great deal of truth and force in it, and as it is but short, and will not occupy much room, I shall give you a translation of it. To do it justice it should be put in poetic dress, but as you know I am neither poet nor rhymester, you will please accept of it in plain prose. "*Simon possessed a fishing bark, and just a fishing bark, nothing more he left to his sons. They however were great fishers; they caught much and grew rich, and could no longer be content with their small bark, but got a larger one. This bark afterwards became a brig, and then a ship. At last it grew into a man-of-war, and frightened the world with its cannon. How wonderfully is this ship of war now changed! how different now to what it was in former times! This great ship is now grown old, and, shattered by the storms it has encountered, it now lies rotting in the harbour. A thousand times has it been repaired, but at last it must be laid aside altogether, and its owners must once more be content with Simon's fishing bark.*" You will find no difficulty, I dare say, in applying this little piece, and, I believe, you will join with me in wishing that the concluding part may

be verified as exactly as the preceding parts have.

There is a great revolution going forward in South America. I speak not of the revolt from under the Spanish yoke, for that in the present day may be said not to be going forward, but accomplished. The revolution I speak of, is a moral one. Those who have eyes to see this goodly prospect, and those who have ears to hear the harmony of this moral change, meet on every hand with indications of its approach. You will not understand me as saying, that South America has become like the land of Eden, like the garden of God. No. But a change has been begun, a happy change. Let us put our hand to this work. Let us bear it onward, and God Almighty will consummate it in due time.

Lima, 28th January, 1823.

A GOOD while has elapsed since I mentioned to you any particulars of my affairs in reference to the schools. During this time, however, I have more than once thrown out hints, signifying that matters went on but slowly. I had too much reason for these complaints. The truth is, I was once and again on the point of leaving this place. My affairs here have been such, since my arrival, that I may truly say, my hopes and prospects in South America never were so high, and never were

so low as they have been, at different times, in Lima. I formerly stated to you the very favourable reception I met with from San Martin, and from the first Secretary of State, Monteagudo. Both of these left this place a good while ago, although under different circumstances. To me their loss was severely felt. I never mentioned a wish to San Martin, or to Monteagudo, that was not granted, and granted immediately in the most obliging manner. After their going away, I scarcely mentioned any thing I wished done that was not refused. I should not, perhaps, say refused, for I was not actually denied; I was told that the things I stated would be done, but these promises were never fulfilled. Had I been plainly refused, there is every probability that I should have left this place long ago. After experiencing a number of delays, and when my little stock of patience was all gone, I asked for my passport. The same individual, however, who had so often put me off with fair promises, contrived to put off my passport also, and kept me waiting days together, with every thing nailed up for my departure. It was then agreed on between us, that since the school plan we had in view could not be carried into effect from want of funds, I should stop three or four weeks to instruct some individuals in the Lancasterian system. About twelve came, in consequence of this, to my lodgings once a day, for the instructions referred to. At the close of the

time mentioned, these individuals were much pleased with the new plan, and some of them represented the matter to the minister, who gladly entered into it, and it was agreed that I should stop, and that what was wanting should be granted. I did think him for this time sincere, and I believe he was so; but I was again subjected to be put off from week to week, until I found that I was circumstanced exactly as before. I petitioned anew for my passport, and in the mean time wrote a letter to the Congress, detailing all that had happened from the time of my arrival in Lima, and concluded by stating, that I intended to leave this place by the first vessel that sailed, but that I would return or send some person instructed in the plan of the schools, if a desire should be expressed by the Congress to that effect. The result of this communication was far beyond my expectation. Upon my letter being read, a great deal of interest was taken in this matter, and it was unanimously agreed to that the school should be commenced as soon as possible. An order was accordingly issued, that every thing I wanted to set it agoing should be immediately granted. When I wrote to the Congress, I had little thought that they would be disposed to carry this object forward at the time, having not long before resolved to use the utmost economy with the public money, and to carry nothing forward that was not of an urgent nature. This resolution was very necessary from the low

state of the public funds, owing to their limited resources, and the great expenses of the war. In consequence of the decree of the Congress in our favour, I at once gave up thoughts of leaving this place, and we have been since that time getting on as fast as can be expected. There is another circumstance of considerable importance, which has arisen out of this. The person who brought together those twelve individuals to be instructed in the system, as above mentioned, is a very respectable clergyman. This gentleman has interested himself much in the matter, and has been named by the Congress to take an active part in all the arrangements necessary until a School Society be formed. I have had much intercourse with this individual, and have good reason to esteem him highly. We go hand in hand in our affairs most comfortably. As this gentleman's name is now connected with the schools, and being a clergyman, many prejudices are thereby removed. This is a matter of no little importance, as there was a strong idea, (whether well or ill founded, I cannot tell,) that the late Secretary, of whom I spoke, was atheistical in his views. Perhaps his atheism consisted in his making free with the convents and other church affairs. However that may be, my being favoured by him probably excited some prejudices, in addition to those arising from my being a Protestant. The counteracting influence, therefore, of my connexion with my present clerical friend will, I have

no doubt, be greatly advantageous. When I add to this, that it is through this respectable individual that I expect the New Testament to be introduced into the schools, of which I formerly wrote, you will see that I have great cause for thanksgiving for the circumstances in which we now stand; and I am even inclined to believe, from what I have seen, that our present encouraging prospects have not been too dearly purchased by all the harassing delays that we have experienced. We are very short sighted in all things, and can seldom tell what string of circumstances may end most favourably. Hence it is that we are often joyous, when we have not much real cause for being so; and on the other hand, we are often sad, when every thing is going on in the most prosperous manner. How consoling is the thought, that we are permitted to cast all our cares upon God; upon him who knows the end from the beginning, and in whose hands, sooner or later, every thing must turn out well.

I think I have perceived, during the time I have been in this place, a greater desire to study the English language than I have met with in any other part of South America. I have uniformly encouraged this desire as much as possible, being fully persuaded that the knowledge of our language, and of the excellent works it contains, will contribute in no inconsiderable degree to the progress of this country in every point of view. Want of books suitable for beginners in this language has

formed a considerable obstacle, as well as the want of suitable teachers. In order to remove these difficulties to a certain degree, and to carry forward this useful object, I some time ago set to work to prepare, in Spanish, a grammar of the English language. This is now finished, and nearly all printed. I have at the same time been getting ready a small book, consisting of extracts from various authors in our language, for something of this kind was equally necessary. This little work is also pretty far advanced in the printing. In the next place, in order to carry this object into immediate effect, I lately published my intention of giving instructions in the English language, and I now have twenty-three studying it with me, two of whom are members of Congress.

Accounts have reached us, that on the 19th November last, a severe earthquake was experienced in Chile. The first shock was felt about 11 o'clock at night, and was preceded by a frightful noise. During the night, and for several succeeding days, a number of shocks were felt, less destructive, I believe, but sufficiently alarming. We have not yet had full information as to the extent of country over which these shocks have been experienced, but from what reports have reached us, it seems to have extended over the greater part of Chile. The greatest damage, we understand, has been done in Valparaiso. In that place several houses have been thrown down, and all the churches have been

severely injured. Accounts say that more than two hundred people have perished in Valparaiso alone. Many are the blessings which Providence has poured out on Chile, and one would almost think that earthquakes have been added, by way of giving to it its due proportion of evil. The same may be said of this country, which has suffered still more from this cause than Chile has done. We do not know *the moment* we may be visited in this city; by one of these dreadful calamities which have laid Lima nearly in ruins at different times. To remind us of our danger, as it were, we are visited by small shocks from time to time; a month rarely elapses without one, and about a week ago we had two in one day. One would naturally think that the being continually exposed to these catastrophes would be productive of some happy moral effects upon the inhabitants of this place. I am sorry to say there are no appearances of these good results. If a comparison were to be instituted between the people of this place, and those of other parts of South America, in regard to morals, I am afraid Lima would appear in the back ground. The most imminent danger, the most signal judgments, seem somehow or other to be productive of nothing but momentary effects on mankind. Wherever this danger or these judgments are, there the words of Jesus are verified; "If they believe not Moses and the prophets, neither would they be persuaded though one should arise from the dead." I question

much if we should, in one sense, find fault with this disposition of mankind; or shall I say rather with this arrangement of Providence. It points out to us, I think, how much happier and more solid effects may be produced by the wielding of the word of God, than by wielding the mountains, and casting them into the sea. *The word of God is a fire*, and is a *hammer*, and nothing shall be able to stand before it; every thing that opposeth shall be reduced into ashes or into dust; and these shall be blown away by the winds, to be seen no more for ever.

Lima, 3d March, 1823.

I HAVE more than once, my dear friend, within these few days past, heard the exclamation, "happy are the countries that enjoy a settled and secure government." The truth is, we have just experienced one of those occurrences which frequently happen in revolutionary times. I wrote you formerly, that three individuals of the members of Congress were exercising the executive power in this place. From events which have lately occurred, a general dissatisfaction towards this triumvirate was felt by the army in the neighbourhood of this city. The consequence of this was, that the troops drew near to the walls and shut the gates, sending at the same time a message to the Congress, re-

questing, or rather ordering, a change in the government. After a good deal of deliberation, the triumvirate was removed by the Congress. Another step was yet necessary, as a certain individual was pointed out as the only person capable of filling the vacant situation. There was no alternative in this more than in the other proposition, as a part of the troops kept their station as before mentioned, whilst the rest or the greater part came into the great square in the centre of the city. Indeed the public opinion, not of the army only, but also of the great majority of the people, seemed clearly expressed in favour of the person proposed. The individual in question was accordingly appointed by the Congress as "President of the Republic of Peru." This was done on the first current. The troops have retired, and there seems to be a general satisfaction with this appointment. Our President's name is Don José de la Riva Aguera.

You will naturally wish to know how our new President is likely to act regarding the schools, and other such matters. Respecting what his conduct will be in these things, I have great confidence. I have known him, and visited him occasionally since my arrival in Lima, in consequence of a letter of introduction to him, with which I was favoured on my leaving Chile. I have uniformly found him very obliging, and much interested in our concerns. In short, he is the very individual

I should have named, had I been asked what person I wished to have in this high station. I called on him this afternoon in company with my clerical friend, whom I formerly mentioned to you. We were well received, and encouraged to go forward in our work, with the assurance of his protection and support.

I forgot to mention to you in my last quarterly letter, that I had about that time got one added to the number of my friends. This person is a very respectable clergyman, and a member of the Congress. We have had several conversations together, in a very open and friendly manner. I have been much pleased with his candour and frankness. He told me that when he first heard of my having come to Lima, he resolved to oppose me, but that when he learned that I was not an opposer of religion, but a friend to it, he changed his mind, and resolved to befriend me as far as lay in his power. There is a kind of idea among several of those who are the most religious in this country, that many or most foreigners who arrive here are deists or atheists, or at least men no way friendly to religion. Grounds have, no doubt, been given for forming this opinion, although I think it is generalized among the class of people I mentioned, with some degree of illiberality, as is, indeed, commonly the case. The books which come here in favour of deism and atheism strengthen the opinion. Most of these are printed in France, but some of them,

I am sorry to say it, are printed in England. From all I have seen here, both in the Congress, and out of it, I am strongly inclined to think that those who oppose toleration, or at least many of them, do so with a view to prevent the influx into the country of such as oppose or scoff at religion. As a proof of this, I refer to the member of Congress, of whom I have just been speaking. This man opposed toleration when it was discussed in the Congress, and spoke publicly against it; yet when conversing with him upon the subject, he told me that he was not opposed to the toleration of Protestants in the country. I have taken occasion at different times to point out to some of the members, in private conversation, that their law prohibiting the public religious exercises of those who differ from the Catholic church, does not hinder atheists and deists from settling in the country, as these have no form of religion they wish to practise; and that this law serves only to prevent the coming of those men who are sincerely religious and moral, and who, as they themselves admit, would be of great use in the country, by bringing into it many branches of the arts and manufactures. I think I have observed some good effects arising from these conversations, and I wish it may so appear when the subject comes before Congress a second time.

Lima, 26th May, 1823.

A CONSIDERABLE time has now elapsed since I last wrote you. I confess I have acted wrong in delaying so long ; but I know that yourself and the Committee of the British and Foreign School Society are ready to forgive. The truth is, I have had no heart to write you ; I have had nothing encouraging to communicate ; and I am never fond of being a messenger of evil tidings. I have been bandied about these many months past, without being able to make any progress in those highly important affairs in which you feel so deeply interested. I have been more than once on the eve of leaving this part of South America, but one little encouragement or another called me back just as I was going to embark, and flattered me into a belief that all would go on well. I shall not detain you with a long list of grievances, but shall pass at once to the more pleasing task of calling on you to join with me in thanksgiving unto Him who comforteth those that are cast down, and who hath turned my darkness into light. Blessed be his name, the prospects of something being done in this place brighten daily, and I hope yet to communicate to you something gladdening from the land of the Incas.

We have, at length, got our school fairly begun, and under very favourable auspices. I formerly mentioned to you that the government had given

us for our schools, the College belonging to the Dominican Friars. The whole of the edifice is at our disposal for school objects. We have fitted up for our present school-room, a large apartment, formerly the college dining-room, which will contain 300 children. The number attending at present, is upwards of a hundred; and we intend to increase it gradually rather than rapidly, as we might do were we inclined. The experience I have had has taught me the necessity of this. It is an easy matter to tell what the system is, and to say things are to be managed in such and such a way; but the great difficulty consists in reducing it to practice, in training the children to method.

The Congress and the Government here are decidedly in favour of education. Their object is not merely the education of the few, but the education of the many, namely, of every individual in Peru. The attention of the Congress is, at present, engaged in drawing up a constitution for the nation. One of the articles already sanctioned is, that no one can vote for a member of Congress unless he can read and write. From the consideration, however, of the shameful neglect of the Spaniards in promoting education in the country, these literary qualifications are not to be exacted until the year 1840. Time is thus given for every individual to qualify himself in these matters; and the anxious desire of the Congress is, I am fully persuaded, to

carry forward education with all possible rapidity.

You are aware, I suppose, that the inhabitants of Peru do not all speak the Spanish language. The descendants of the ancient Peruvians are very numerous, and most of them speak the language of their ancestors. In some parts of the country they have assumed the manners and the language of their conquerors and oppressors; but in other parts, and these by far the most populous, their ancient tongue is their only medium of communication. I have long had my eye on this interesting part of the population of this country. I have, at length, obtained a fair prospect of being able to plant schools among them, and also to hand to them the word of God in their native tongue. An officer belonging to a regiment, called the Peruvian Legion, and who thoroughly understands the *Quichua*, or Peruvian, language, has taken a great liking to our system, and is extremely desirous of benefiting his countrymen by communicating instruction to them. He is, at present, attending our school for this purpose, and I entertain a pleasing hope regarding the future results of his operations.

I beg you to express to your Committee my sincere respect and gratitude for the very obliging manner in which they have come forward in aid of the great work of education in South America.

Truxillo, 15th July, 1823.

WHEN I wrote my last letter to Mr. S. I little thought my next letter would be written in this place. Such, however, is the case, and I proceed to mention the circumstances that have brought me here. It is probable that what has lately taken place in Lima will reach your ears some days before this comes into your hand. The Spanish army entered that city on the 18th ultimo, the Government, the Congress, and a great number of the inhabitants having left it on the preceding day. You will wonder at this, I dare say, after the favourable account of our affairs in my last letter. It has also been a subject of wonder unto us all, and of consternation to not a few. I mentioned in my last, that the Spaniards had collected a considerable force in Jauja. They had left Arequipa, and collected in Jauja with the intention of coming down upon Lima. They had made this movement when the independent army was sadly crippled, and when there was no efficient force to oppose their taking possession of the capital. When, however, reinforcements had arrived from Colombia, and an expedition had been sent off to Arequipa, we little thought they would persevere in their intention of attacking Lima. On the contrary, we thought they would immediately retrace their steps with all speed towards Arequipa or Cuzco, to secure to them-

selves the possession of these valuable provinces. The event, however, has turned out otherwise, and we now understand that they were badly informed as to the real state of their opponents. The Spaniards crossed the Andes, and came down towards Lima in a very rapid and unexpected manner, with a force of seven thousand well disciplined men. Upon their presenting themselves in the neighbourhood of the city, they were reconnoitred by the Independent Generals, and as soon as the number and discipline of the Spanish army were known, it was judged imprudent to risk a battle with them, as the patriot army is but about five thousand strong, and many of them recruits. The independent army considered it most advisable not only to avoid a general battle, but also to avoid defending Lima, and chose to retire to the forts in Callao. The Government and the Congress, together with a great number of the principal inhabitants, retired at the same time to Callao. A few days after, the President and Congress judged it most suitable to remove from the scene of military operations, and to take up a temporary residence in this city. They accordingly sailed for this place, and arrived about a fortnight ago.

We were going on with our schools in a prosperous way on the 16th (June) when the reports of the rapid approach of the enemy, and the general confusion throughout the city, induced us to sus-

pend our operations on that day for a week, till we should see what would take place. It was on that day quite uncertain whether the city would be defended, (for it is surrounded by a good wall,) or whether the army would retire from the city to Callao. On the following day, however, all doubt on these points was removed, as it was agreed in a council of war to abandon the city, and the army accordingly left it on the same day. At three o'clock I left Lima and went down to Callao, being assured that the enemy would enter the city that night, or at all events on the following day. I slept that night (the 17th) on board of an English vessel, lying in the harbour. It was my intention to return to Lima in four or five days, in which time I supposed the Spaniards would be in quiet possession of the place, and that order would be again restored, so that as an Englishman I might pass to Lima with a passport from the English Commodore on the station. I accordingly remained some days on board the vessel, but there was no possibility of passing from Callao to Lima with any safety during that time. On the 20th the vessel I was in cleared out for the port of Casma, about 200 miles to the north of Lima, and I conceived it most advisable to go along with her, as there was no prospect of re-entering Lima for some time. I therefore supplied myself with some dollars from a friend, as I had left Lima without money, and with scarcely any other clothes than those I had on. In

two days we arrived safely in the port of Casma, and on the day after our arrival I went up to the village, which is about 8 miles distant. I was accompanied from Callao by an old friend, a priest, and a prebendary of the cathedral of Lima. We made ourselves acquainted with the Vicar, and were most hospitably lodged in his house. Here we staid a week. During this time the accounts from Lima continued as unfavourable as before, and numbers of people who had fled from it were arriving at Casma, and others coming on towards it. I resolved, therefore, to come on to this city, where I arrived safely after four days travel through roads of burning sand, which were very fatiguing to our horses and to ourselves. The roads all along the coast of Peru are of this description. Here and there, at distances of from twenty to forty miles, there is a river, and in the valley through which it runs, vegetation of every kind shoots out luxuriantly, and nothing is wanting but hands of industry to raise cotton, sugar, coffee, and all the tropical fruits. My friend, the prebendary, remained in Casma, but I was accompanied to this place by two other emigrants from Lima, and on our arrival here we found not less than a thousand people of all conditions under similar circumstances with ourselves. Numbers have since arrived, and reports say that nearly ten thousand have left Lima, some having gone to one place and some to another. Notwithstanding these unfavourable

vousable circumstances, we expect all to return to the capital before long; it may, however, be three or four months.

From what has been stated, you may perhaps think that the cause of independence here is losing ground fast, or that it is in a hopeless condition. This, however, is not the case. The Spaniards will, I believe, be under the necessity of leaving Lima in the course of a very few months; and in the mean time they have lost the valuable province of Arequipa, as there are accounts of the safe arrival of the expedition which sailed some time ago for that quarter, and of some advantages they have already gained, and also of the speedy prospect of taking possession of all that place, the Spanish force there being but small. The independent army will probably march on towards Cuzco, where the Viceroy is stationed with a force of about 3,000 men, and the ancient capital of the Incas may very soon become the scene of the contest for liberty—the contest of truth and freedom, with ignorance and oppression; and may the righteous cause prevail.

I have long had a great desire of visiting some of the interior parts of this country, and present circumstances offer a favourable opportunity. I intend, in a day or two, to leave this city for Caxamarca, and from thence I purpose to go to Jaen de Bracamoros. If the accounts I there obtain are favourable, I shall go down the great river

Marañon or Amazon, as far as the mouth of the Hualléga or the Ucayáli. I may then perhaps ascend some of the rivers which fall into the Marañon from the north, and go on in this way towards Quito. If I should be able to get on so far, I shall then descend from Quito to Guayaquil, and from thence by sea to Callao. I have got leave of absence for four months, and have obtained a letter of recommendation from the President to the governors of those places through which I intend to pass. I trust this journey is undertaken with the same views which induced me to leave my native country. I trust the Lord will protect me from every evil, will surround me with his almighty arm, and will guide and comfort me by his Spirit.

P. S.—*21st July, 1823.*—On the day after writing the above, some accounts reached this place that the Spanish army was beginning to retreat from Lima. In consequence of this, I deferred my journey until certain accounts upon this subject should arrive. These accounts have now been fully confirmed. The Spaniards began their retreat on the 8th current, and the last division of their army was to leave Lima on the evening of the 16th, or on the day following.

As Lima is now open, from the retiring of the Spaniards, I have given up for the present my

journey to the river Amazon, and to-morrow I set out for Lima overland.

The day before yesterday the Congress was dissolved here, and a Senate has been appointed in its stead.

Lima, 8th August, 1823.

MY last letter to you was dated 9th November last, and which I hope came safely into your hands. Though the interval between my letters to you be considerable, yet I always suppose you acquainted with what occurs to me here during these intervals, through my letters to our mutual friends in Edinburgh. I therefore consider it unnecessary to go over all that has happened here since I last wrote to you, and shall confine myself to what is going forward at the present time. I am sorry that I have so much to say that may be called of an unfavourable nature. In my letter to Mr. H. from Truxillo, I stated the cause of my removal to that city, and also the favourable change which had induced me to return. I arrived safely in this place on the 2d instant, after an absence of nearly seven weeks. I found, on my return, all that I had left behind safe, nothing had been touched. The Spanish army continued in possession of Lima just twenty-eight days, during which they did considerable injury to the place, by levying contributions, confiscating pro-

perty, &c. The amount of the loss sustained, in one shape and another, is reckoned at two millions of dollars. All the property belonging to the English merchants, which was in their own warehouses, was respected, and no loss was sustained thereon. What goods they had in the Custom-house they were allowed to withdraw, upon paying a duty of forty per-cent. The other goods in the Custom-house, belonging to the natives of the country, were confiscated and sold on the spot. The favour thus experienced by the English, was owing to the intervention of the British Naval Commander in this place. The Spanish General, however, intimated to the English merchants that although he had respected their property at this time, yet in future he would not do so, but would confiscate all that belonged to them, should he return again to Lima, and that thus they might consider themselves as warned beforehand, of what they might expect. I had heard in Truxillo that the Spaniards had destroyed the palace, the mint, and some other public buildings. This, however, I am happy to find, was incorrect: they have destroyed no buildings. The machinery of the mint was destroyed; and they have carried off or destroyed all the printing-presses and types they could lay their hands on. The government printing-presses and types have escaped, as they had been removed to Callao in good time. One or two presses also, belonging to private individuals, have likewise been saved, having been hid

at the time the rest were carried off. I suppose you have read (and correctly too,) in the descriptions of this city, that the churches are immensely rich in silver. This, however, is not the case at present, I assure you. They are now completely stripped of all their former grandeur in that respect. The independent government at different times ordered considerable quantities of the silver in the churches to be taken to the mint, which was accordingly done. Upon their retreat from the city on the approach of the enemy, a few weeks ago, nearly every thing of silver that could be well spared from the churches, was carried to the castle in Callao, to prevent its falling into the hands of the Spaniards. This proved a proper foresight, for the enemy took almost every thing that had been left in the churches, and thus thoroughly stripped them. A priest observed to me the other day, that it should seem the time is now come when God chooses to be served with less splendour, and with more humility. The observation was good; and I wish the time were indeed come when the supporters of this system would lay aside their own riches and righteousness in every respect, and would clothe themselves with the righteousness of Christ, and with true humility. That period is, I trust, advancing, although perhaps not so fast as we could wish. The Lord, however, will bring it about in due time. The way we generally wish to do things, in our impatience, is to jump to our object; or in other words, to gain

our benevolent ends all at once. This, however, is not the way the Almighty has established matters in the depth of his wisdom. The end, he tells us, may be gained, yea, and shall be gained, but it can be gained only by the use of the appointed means, and by patient continuance in well doing.

The Spanish army has marched towards Arequipa along the coast. The first division under General Valdes is already at some distance, but the second division, under Canterac the Commander in chief, is only about 100 miles to the south of us. There is, however, I believe, little danger at present of his returning to Lima, as the main object of the Spaniards is to attack as early as possible the patriot army in Arequipa. That army is now of considerable strength, and much better equipped every way than the former one in that place, which was so completely defeated by the Spaniards at Moquegua. I wish the result may be favourable to the independent cause, as much certainly depends on the result.

I mentioned in my letter to Mr. H. that the Congress had been dissolved in Truxillo, and that a Senate had been appointed in its place. This was the single act of the President, and it was certainly a very bold and imprudent step, not to say any thing of its injustice. The President has not yet returned to Lima, and in the mean time a strong opposition has been stirred up against him here for having dissolved the Congress. The

representatives now in Lima have solemnly protested against this measure, have reinstalled themselves as the supreme council and government of the nation, and have elected the Marquis of Truxillo to exercise the executive power. What will be the result of these operations I know not. It is probable, I think, that Riva Aguera, the President, will give in, and be banished from the country for some time. It is certainly a very unfavourable time for internal disputes. A short time, I hope, will make all things wear a more smiling aspect, and may the Lord who reigneth in the earth, grant that this may indeed be our case. All things are in his hand. He ever reigneth, although his benignant hand may at times be invisible to us.

During the time I was at Truxillo, I formed the plan of visiting some of the aboriginal inhabitants of America, on the banks of the river Amazon. I had calculated that the Spaniards would keep possession of this city for about three months, and I supposed, that time would about suffice me for my intended tour. I had bought a number of glittering buttons, needles, scissors, knives, fish-hooks, ribbons, &c., for presents to the natives. I had also taken out my passport, and was arranging for setting out, when accounts reached Truxillo, that a part of the Spanish army had evacuated this city. In consequence of this, I put off my intended journey, though with regret, in order to return to my

duties in this place. I have long had a desire to visit those parts, and though I have not been able to effect my object at this time, my purpose is not laid aside, but only postponed until a more favourable opportunity occur; and in the mean time I will go on collecting all the information I can, regarding those quarters. I have a considerable desire to spend the greater part of my remaining days on the banks of that great river, or on the borders of some of its tributary streams. In the *Mercurio Peruano*, a work of which I dare say you have heard, there are some very interesting accounts of the entrance of the Jesuits and of the Franciscan Friars into that part of the country. Their success was various. Numbers of the missionaries lost their lives in prosecution of their object, through the cruel hands of those whom they went to instruct. At length the missions in those parts made some progress, but they never were very flourishing; and even in their best state, missions under such a system were open to many objections. One single Moravian village in the midst of some wilderness would be a more gratifying sight than all the Jesuit missions put together. Though we may thus condemn their system, because truth requires it, yet the Missionaries themselves, generally speaking, in point of zeal and devotion to their object, are worthy of great commendation, and in many instances their conduct forcibly attracts our admiration. The accounts they have published are

extremely interesting. In another point of view, also, the Missionaries have done a great service, by their study of the original languages, and by the grammars and dictionaries of these which they published. The whole of these works are by the Jesuits, and not a volume has been published since their fall. These grammars and dictionaries are now extremely scarce in this place. It has cost me a great deal of labour to obtain some of them, and others I have not yet been able to procure, but hope in time to get a copy of all their writings on those subjects, as well as of the geographical works they have published.

I believe it is not generally known in Europe that a great part, the majority of the inhabitants of Peru, are of the descendants of the ancient Peruvians under the Incas. An idea is, I believe, pretty general with you, that the Spaniards nearly exterminated this race, as they did the inhabitants of St. Domingo and Cuba. That they destroyed vast numbers of the indigenous inhabitants of this part of the world is, alas ! too true ; still, however, the majority here are Peruvians, and not Spaniards. There are, of course, a good many of a mixed race, and on the coast there are not a few of the sons and daughters of unhappy Africa, and their descendants. The Peruvians who live in the towns on the coast, all speak the Spanish language, and know nothing of the ancient language of Peru, called the Quichua. Between the coast and the ridge

of the Andes, called the Cordillera, there are many towns, the inhabitants of which generally speak the Quichua and the Spanish, with, however, a predilection for their own native tongue. On the east of the Cordillera of the Andes, the Spanish language is but little spoken, and both Peruvians and Spaniards speak the Quichua. It is spoken, of course, with more or less purity, in these different places, a circumstance to be fully expected of an unwritten language, and among an uneducated people. I have had my attention turned to those parts of this country where the Quichua language is spoken ever since I came to Peru. I have had a great desire to communicate, in one way or another, to this ancient people, the blessings of education and the light of the Sacred Word. The Spaniards have kept them in the lowest state of mental existence, and it may be truly said, that under the Incas, the Peruvians were less ignorant, and more virtuous, than they are at this day. At the time the Spaniards (these enemies of knowledge) drove us from our post here, on their entrance into Lima, we had in our school two descendants of the ancient Peruvians studying our system, with a view to carry instruction among their countrymen; whilst another of the same people was actually engaged in translating one of the Gospels into the Quichua language. I hope we shall be able to muster our forces again, and to go on in this good work. Pray for us that the

blessing of the Almighty may be upon us, to crown us with speedy and certain success.

Lima, 1st September, 1823.

I MENTIONED in a former letter, that the members of the Congress who were in Lima had united and re-installed this assembly. Their number daily increased, by the arrival of those who had fled to various quarters upon the arrival of the Spaniards. Riva Aguera was left in Truxillo with a very few only of those he had chosen for his senate. The public opinion in favour of the Congress, is very strong, and all seem to rejoice in its restoration.

Several accounts have reached us of advantages gained by the patriot troops in the south, but the good effects of these upon us are greatly lessened by the continual dread we are in of the operations of Riva Aguera, who has got collected together about 3,000 men. Fulminations by the Congress have been issued against him, calling him tyrant, &c. &c. and exhorting every good patriot to use his endeavours to bring him to this city, dead or alive.

This commencement of internal war is looked upon by all who feel an interest in the independence of the country, as a very unfortunate circumstance. A powerful enemy is at hand, and ready to seize every opportunity which such di-

visions may occasion, in order to subject the country to its former state. In fact we were, about a fortnight ago, in great alarm for some days, from a rumour of the return of the Spanish army. A happy circumstance, however, has this day taken place, which will, I trust, unite all parties in one. This fortunate circumstance is the safe arrival of Bolivar. He landed this morning in Callao, and entered Lima this afternoon, to the very great satisfaction of all. He has brought with him upwards of 2,000 men, and more it is said are to follow. The general aspect of the war is now greatly in our favour, and I think the Spanish army is rather critically placed. Some letters have been intercepted from one of the Spanish Generals to La Serna, giving rather a sad account of his situation, and mentioning some of his officers of whose loyalty he had not great confidence. From all these circumstances, I trust the time is not far distant when this unhappy and destructive war will give way to peace and to liberty.

When in Truxillo, I made some arrangements for the circulation of the Scriptures in that quarter. There is a medical gentleman there, a native of Ireland, of the name of O'Donovan. He is of the Roman Catholic religion, but he has none of those prejudices against the Bible which many of the Catholics have. So far is he from being prejudiced upon this point, that he takes a very great interest in its circulation, and recommends

it strongly to all his friends. This is a very happy circumstance, and I hope the results will be truly beneficial. Being a Roman Catholic himself, what he says upon this subject has more weight than the same things would have from a Protestant. Since my return to Lima, I have sent him 50 Spanish New Testaments, and a number of Spanish tracts, which I got some time ago. He mentioned to me the effects produced by some tracts which he formerly had. He said he gave a few of them to his neighbours, and some time after inquired how they liked them. Some of them told him plainly that they did not like them at all, and that these tracts were not *the Gospel*, because there was nothing said about *the Sacraments* in them. You would not, he replied, have the Sacraments spoken of *every where*, and nothing but the Sacraments? Let me read, continued he, a chapter of one of the Gospels to you. He then took his New Testament, and read to them accordingly a chapter from one of the Gospels. Now, said he, is there any thing about the Sacraments in what I have just read to you? They said there was not. And is not *this* the Gospel, said he? They agreed that it was. Well then, he continued, may not these tracts be Gospel too, although there is nothing of the Sacraments in them. I trust the Lord will bless the exertions of this worthy individual to circulate the knowledge of God around him.

Lima, 25th November, 1823.

WHAT a cheering thought it is, to contemplate the glorious exertions of the present day, to put the Sacred Scriptures into the hands of *all*. The names of barbarian, Scythian, bond and free, have disappeared in the distribution of this noble charity; and the only distinction known is, those who have this volume, and those who have it not. The present mighty efforts bid fair to make this only distinction among mankind disappear also; and may it be soon fulfilled; thus leaving every soul in possession of that treasure which can alone make his soul valuable.

I am happy to say that something has already been done here, and that the prospects for the future are encouraging. Perhaps there have been circulated, during these few years past, about one thousand copies of the whole Bible, in the Spanish language, and considerably upwards of that number of New Testaments, in the same tongue. It is true, this is but a small number among so many; yet it is a good beginning; and you know we ought not to despise small things, but receive them with thanksgiving, and as encouragements to perseverance.

Immediately after the rapid sale of the 500 Spanish Bibles, and 500 New Testaments in this city, as mentioned in my letter of October 18th, I wrote to London for a large supply, although I

was then in daily expectation of some arriving. The supplies sent by the British and Foreign Bible Society, and which I was then expecting, arrived, as I afterward learned, in Buenos Aires and in Chile, but none of them reached this place. I remained for a long time in great anxiety about the arrival of a supply for this city, and country adjacent. After waiting for several months, I received a letter from the Society, informing me that the whole edition of the Bible had been disposed of, but that 5000 New Testaments would be sent me as soon as they could be bound. These have not yet arrived, but I am in hourly expectation of them.

I come now to speak of a new translation of the New Testament, which I am endeavouring to procure in this place. I suppose you are aware that the greater part of the inhabitants of Peru are the descendants of the ancient Peruvians. The language spoken by the Peruvian nation in the time of the Incas is called the Quichua; and this language, with some variation, continues to be spoken to the present day by two-thirds of the inhabitants of this country. Since my arrival in Peru, I have been desirous of procuring a translation of a part or the whole of the New Testament into this language. I have, at length, got it begun, and under favourable circumstances. Two of the Gospels, the Acts of the Apostles, and the two Epistles of Peter, are already translated into this ancient tongue. The translation of the rest of the New

Testament is going forward, while the parts I have mentioned are a revising by four gentlemen, who have cheerfully offered to take this labour upon them. I am much pleased to see the interest these individuals take in this matter; and it will, as it were, authorize this translation, when it is considered that they have revised it. All the four are members of Congress, and one of them is a clergyman. The gentleman who is engaged in the translation is a descendant of one of the Incas, or kings of Peru, and a native of the city of Cuzco. As soon as the parts I have mentioned are thoroughly revised, I intend to print them at the expense of the British and Foreign Bible Society. In the mean time, the translation of the whole New Testament will go forward until it is completed. I am also desirous of beginning with the Old Testament as soon as the New is translated. This translation of the whole Bible, and the printing of an edition of two or three thousand copies, will cost a considerable sum, especially as printing is expensive in this country. I have written to the British and Foreign Bible Society, requesting their instructions regarding the extent to which they might wish me to go in this matter at their expense. I trust they will authorize me to go forward in this work, and to carry it into completion. As this, however, is an American work, I believe the American Bible Society would gladly come forward with their aid to carry it into effect. This language is

spoken by about a million of people; and no other inducement should be necessary to interest Bible Societies in regard to it. There are also two other languages spoken in this country, namely, the Aimará and the Moxa.* About four hundred thousand people speak these two languages. I am desirous of getting, at least, one of the Gospels translated

* Although I resided upwards of two years in Peru, yet during that time I did not meet with any person qualified to translate the Scriptures into either of these two languages. But after leaving that country, I met with a person fitted for translating into the Aimará, in a place where I little expected to find one. In London, last year, when in one of the Paddington coaches, I perceived that one of my fellow passengers was a foreigner, from his countenance and manner of speaking. After we had conversed a little with each other, I took the liberty to ask him from what part of the world he came. He told me he was from South America; and upon inquiring more particularly, I found he was a native of La Paz, in Peru, the very spot where the Aimará language is spoken. This individual I found to be perfectly acquainted with this language, having spoken it from his infancy; and from his education and other circumstances, I conceived him to be a suitable person for translating the Scriptures into that language. Our acquaintance increased, and led to his being engaged by the British and Foreign Bible Society to translate the New Testament into his native tongue; and he has now nearly completed this work.

We call a meeting of this kind accidental, and it was truly so, in the common sense of the term. But the Christian looks higher, and finds the directing hand of God in such matters. What adds to the interest of this circumstance is, that besides the person mentioned, there is not an individual in England who understands a word of the language referred to.

into each of these, but have not yet got any thing done. It is my intention to take a journey through the interior of Peru ; and, when passing through the places where these two languages are spoken, I shall endeavour to procure the translations when on the spot.

Thus, you see, the Lord's work goes forward, even in this remote corner. South America has hitherto been a neglected and benighted country ; but thanks be to God, this long night of darkness is now far spent, and the day is at hand. From the time I set my foot on board on my voyage to South America, I have considered myself as an American. Ever since that day the interests of America are the uppermost in my heart. You too, my dear Sir, and the members of your Society, are Americans. I would, therefore, call upon you, as my fellow-citizens, and would rouse you up to the mighty importance of that sacred work in which you are engaged. America, North and South, is the field for your operations. Lo ! the poor Indian, begging from you the " bread of life." Can you shut up your bowels of compassion ?—" Come over and help us," breaks upon our ears from every quarter. Surely this is not the time to sit down with folded hands, to rejoice in what has been accomplished. No. It is the time to blush, and to be ashamed for our past supineness : it is the time for calling forth all our energy, for plying every nerve, in order to make the Light of Life shine from one end of the earth to the other.

Lima, 1st December, 1823.

I MENTIONED to you in my last, that Bolivar had safely arrived in this city. Some days after his arrival, I was introduced to him, and was very favourably received. He is, in appearance, a very modest unassuming man, as far as I can judge from the short conversation we had together. He appears very active and intelligent, but I could not read any thing of an extraordinary nature in his countenance. He has not the eye of San Martin, whose glance would pierce you through in a moment. Bolivar's weather-beaten face tells you that he has not been idle. No man, I believe, has borne so much of the burden, or has toiled so hard in the heat of the day, in the cause of South American independence, as Bolivar. His labours in his own country are already crowned with nearly complete success; Colombia may be considered free and independent. According to all the accounts which reach us, the Congress of that country is going on with great steadiness. The following, I conceive, is a very pleasing trait in Bolivar's character. When invited to come here, he replied, that he would very gladly come without a moment's delay, but that he could not allow himself to obey his feelings in the matter, as an article of the constitution of Colombia prohibits the President from going out of the state

without leave from the Congress. From this circumstance, he said, and from a desire to give an example of subjection to the laws, he could not come until he should obtain leave. He accordingly wrote to the Congress for permission, and although, from the distance of the capital, he was long in receiving an answer, and in the interval was urgently solicited from this quarter, yet he remained in Guayaquil until the permission from the Congress came, and immediately after sailed for this place. Since his arrival here, he has been chiefly occupied in military occupations, and in endeavouring to make an accommodation between the Congress and Riva Aguera. Every thing has been done by him in this matter, and I am sorry to say without effect. The last remedy only remains, and it has been resorted to; Bolivar in person and 6,000 men have gone against him. I am told he is pretty confident of reducing him in a very short time, and that he expects to return in three or four weeks.

Lima is no longer that city of wealth it formerly was. The number of people who have been reduced from tolerably comfortable circumstances to poverty, is not a few. The affairs of our school suffer greatly from the present state of this place. The Government is very friendly towards us, and very desirous of giving us succour, but they cannot do what they wish, as this war rivets the attention of all, and devours all the resources. But the Lord reigneth, and all shall yet be well.

The Congress has, for some months past, been busily occupied in framing a constitution for Peru, and which they have now brought to a close. A few days ago it was published, and it has since been sworn to with great formality by the members of Congress, the members of Government, and other public functionaries. It is very probable that this constitution will be translated into English, and published in London. You will, in that case, have an opportunity of seeing it, and of forming your opinion regarding its merits. When you have passed your judgment upon it, I shall be obliged to you to state particularly what that judgment is, in order that I may inform my friends here of the result. In this manner you may perhaps contribute to its improvement afterwards, as the opinions of foreigners upon the subject will, I am persuaded, have some weight. To find a perfect constitution would be as difficult, perhaps, as to find a perfect man. The political constitutions of most countries might be altered for the better, I believe, especially on your side of the world. There is certainly a striking difference between the old world and the new in reference to these matters. You Europeans, generally speaking, may be compared to an old man, whose evil habits have grown up with him from the days of his ignorance and foolishness, but which he either cannot see, or seeing, is unwilling to correct. If you point-

out these to him, he gets impatient and angry, and then draws his sword, by dint of which he convinces you that he is in the right. We, on the other hand, who live in a new world, have new ideas, and, I may add, true ideas, upon these subjects. America may be compared to a young man just come of age, and inexperienced, but who is endeavouring to learn wisdom from seeing the stubbornness of old age on the one hand, and from the true principles of philosophy on the other. We are not fettered down by old habits, and we are endeavouring therefore, and I think with some success to look upon the subject of government philosophically, and as free as may be from the influence of prejudice. The single object, I believe, of the rising states of South America is the forming such laws or constitutions as may truly secure the liberty and protection of every member of the political body, to the greatest degree possible. Political codes have been drawn up with this view, and all of them, I believe, have an article of great importance, namely, that the constitution shall be revised and improved from time to time, in order that it may move on towards perfection, as science and wisdom increase in the world. You will be saying to yourself, perhaps, that I am too favourable to my new friends, and you will be ready to produce against me the article upon religion as found in most of the constitutions of this southern continent. You are

likely, I believe, to form an improper judgment of this country in reference to that article. You may be sure I feel the want upon this matter more than you do, but I endeavour to look upon the subject with as little prejudice as possible. When toleration was obtained in England, it was wrung from the government, I may say, by main force. The safety of the state demanded it, and this I suppose had more weight in obtaining for us this precious blessing, than any qualms of conscience or political wisdom. Things are quite different here. There is nobody, I may say, who needs toleration, and of course nobody is asking it for himself. I speak of the inhabitants of America, exclusive of the few foreigners who reside in it. One of the members of Congress, at the time of discussing this subject, very pertinently said, "Why such ado about toleration? Who is asking for it? or who stands in need of it? We, ourselves, do not need any such thing, and foreigners, who are here, seem very little concerned about the subject. It was not religion that brought them to this country, but commerce. Give them money, therefore, in exchange for their goods, and they will seek nothing else." Now all this was very true, however unpalatable. Yet, notwithstanding the real state of the country in regard to the need of toleration, a very strong party exists in the Congress in favour of it; so strong indeed, that it was thought at one time that it would be gained; and when it

was lost, a considerable number entered their protest upon the subject; the first of whom was an aged priest, and the head of the principal college in Lima. Now can you tell me when such things took place in any other country, and originating wholly from a philosophical view of the matter? Having seen these things take place, under my own eye, and having conversed with several members of Congress and others upon the subject, I feel confident in stating, that liberal views upon it are pretty general, at least in this city, and I believe that this evil will be removed from the Constitution ere long, perhaps at the first revival of it.

P.S.—Riva Aguera and his friends, are now prisoners, and his troops have returned to their duty.

Lima, 1st March, 1824.

I STATED to you, some time ago, my expectation of being able to introduce the New Testament undisguised into our school. Blessed be God, that object is now accomplished. I have sold several copies to the children publicly in the school. In the usual course of our lessons, we have occasion to speak of several incidents in the Gospel history. On these occasions, I desire our pupils, particularly on Saturdays, to find out in their New Testaments where such a thing is spoken of, giving them certain limits. On the Monday following, a number

are well prepared with their New Testaments marked with slips of paper at the places in question, and often through their pretty impatience to communicate their discoveries, they tell me before we get into the school, that they have found out the parable of the sower, the conversion of Paul, &c. You may easily imagine that these circumstances are great sources of enjoyment to me, and make up for many disadvantages. I have said that we have got the New Testament introduced into our school *undisguised*. You probably perceive what I mean by using the word *undisguised*. The truth is, the New Testament, in one sense, has all along been used in our schools in South America, not however in the open manner we now use it in Lima, but, as I may say, *disguised*; that is, we have used for lessons extracts from it, printed on large sheets, and in little books, thus introducing the Scriptures as it were by stealth. Each part of these lessons I cause to be read repeatedly in the classes, until the children can read them readily. By the time they can do so, the substance of what they have read, and the instruction contained in it, is tolerably imprinted on the memory. Children, you know, have a habit of repeating to themselves what they have been saying or reading frequently. In consequence of this, what portions of Scripture they have read in the school, they repeat in this way at home. My excellent friend and companion, the

clergyman, already well known to you, informs me that several of the parents of our scholars tell him that their children are talking about the Gospel at home all the day long. From other quarters I have heard the same thing, and always with satisfaction expressed on the part of the parents. Some of the elder boys, at times, have requested me to lend them the little books of Scripture extracts, that they might read them at home ; and sometimes the request is, " My mother desired me to ask you for one of the little books, as she wishes to read it." These requests have been listened to with satisfaction, and you may be sure, complied with. Seeing this good disposition in regard to this matter, and considering the advantages which might flow from this silent unassuming introduction of the Holy Scriptures, I intimated to the children that the little books would be sold to them at a small expense, and the consequence was, that many of them were bought immediately. I mentioned to my clerical friend what I had done, and my motive for doing it, namely, that the children and the parents might be improved. He replied, the books must prove useful to both parents and children, as what they contain is *the word of God*.

You will, perhaps, think I am lengthening out this subject too much, in talking of our school affairs. It is a subject, however, of some interest, considering where our school is, and I am persuaded you will look upon it as such. I shall,

therefore, proceed a little farther, even at the risk of being tedious. We have, at certain times, an exercise for the more advanced boys, which I conceive to be very useful, and in which they take a great deal of interest. A Scripture narrative, or parable, is proposed, which they are required to read over, by themselves, with great attention, and to note in their memory all the circumstances and instruction contained in it. Thus prepared, as many as *choose* to exhibit, sit down on a form by themselves, and one after another stands forward, without book, and delivers the parable or narrative, not in the very words of the text, but giving all the circumstances of the parable in their own artless way. It is pleasing, and not uninstructional, to hear them go over their exercise in this manner. Instead, for instance, of saying that the servant in Matthew, chap. 18, owed his Lord ten thousand talents, one will say, he owed him a thousand dollars, another, perhaps, will say a hundred dollars; whilst, on the other hand, they will say that the one servant owed the other "*unos pocos cuartillitos*," or, as we would say in English, a few halfpence. By this way of saying it, they get into the sense of the passage themselves, and it is thus also brought down to the level of the understandings of their younger companions, all of whom are listening, whilst the attention of many is rivetted. One of the boys the other day, in noticing the concluding verse of the 18th of Matthew, made a very beautiful allusion to the cor-

responding petition in the Lord's Prayer, forgive us our trespasses as we forgive others. A premium of two rials (equal to a shilling) was awarded to the boy who delivered his parable in the best manner. Several times this reward was proposed and given. One day they asked me what parable we should have. I told them I was not sure that we should have any at all that day, because money was very scarce with us, and I did not know if we could spare two rials. But, said they, we may say the parable, although there be no premium. You take a pleasure then, said I, in this exercise, do you, independently of the premium? Yes, said they, with one accord. Well, I continued, it gives me great pleasure to see you take so much interest in this matter, and I can assure you, it is a very useful exercise, as well as a pleasing one.

I now go on to notice what has occurred here since my last, in reference to supplies of the Holy Scriptures, and their distribution. I stated to you formerly, that we were entirely without a supply of the Spanish *Bible* here, and that we had but a few New Testaments. In hopes of obtaining some Bibles which were much sought after, I wrote to a gentleman in Valparaiso, to whom some Bibles and Testaments had been consigned some time before by the British and Foreign Bible Society, with an intimation that they should be at my disposal, if I wished for them. On learning this, I immediately wrote to Valparaiso upon the subject,

requesting the whole to be sent me without delay. After more than the time necessary for their arrival had passed by without their appearing, I wrote a second time, making the same request. I received an answer to my second letter, as it seems the first had miscarried, but I was sorry to learn that the Bibles were all gone. When I say I am sorry for this, I speak rather in reference to the supplying of this place, than in reference to the grand object of distributing the Scriptures in South America. These Bibles, to the amount of 200, were all distributed, and mostly by sale, in Valparaiso, so that, if I am sorry in not being able to supply those who want here, I am, on the other hand, glad that my friends in Chile have obtained so many copies of the sacred word in their own tongue.

After the accounts which I have now given you, which are of an encouraging nature, I am sorry in being under the necessity of giving a gloomy close to my letter. The Spanish army entered this city yesterday. I feel as if I were no longer in South America, but as *transported* to Spain; and as one in the visions of the night, finds himself in foreign climes, he knows not how, and sighs to return home, so do I sigh to return to South America. My next letter may, perhaps, inform you, that our school has been shut up, and that I have taken my departure for—heaven knows where. There, however, I shall be, as now, affectionately yours.

Lima, 3d March, 1824.

SOON after the arrival of the Bibles here, there were many observations made regarding the faithfulness of this reprint from the Madrid edition; and many observations were made also as to the reading the Scriptures without notes, for the Spanish Bible had never been seen before without these in this country. On one of these occasions, in the street one day, when a priest was speaking freely to some people about him against reading the Scriptures without the notes, a friar came up and joined them; and, hearing the observations of the other against reading the Bible without notes, he took up the other side of the question, and by strong arguments and some wit, he put his adversary to shame, and convinced those who were present that it was the best and most natural way to read the divine instructions just as they proceeded out of the mouth of him who spoke as never man spoke, and just as they flowed from the pens of the inspired messengers.

I have very great satisfaction in stating, that many of the clergy in this place encourage the reading of the word of God. This is a cheering circumstance, and affords good grounds to expect a large diffusion of divine knowledge; for the word of God cannot return unto him void, but will accomplish his gracious will in the instruction and salvation of mankind wherever it is read. I have learned this friendly disposition of the clergy upon this subject more particularly, since I set agoing the translation of the New Testament into the

Quichua language, as mentioned in my last. All with whom I have talked upon this subject, both clergy and laity, are pleased with the object, and I have not yet heard of any one condemning the doing of it.

I spoke to a canon, in this place, some time ago upon the subject, and he voluntarily offered to correct the proof-sheets in passing through the press, if I should be at any loss for one to do it. Blessed be God for this encouragement. May he carry on and prosper this work, and make it a blessing unto thousands. In about three months, or less, I expect the whole of the New Testament will be translated into the Peruvian tongue. The revision also is going forward, and from the character and qualifications of those who are revising it, I trust the translation will be very faithful, and at the same time adapted to the capacities of the poor, to whom, in an especial manner, the gospel is preached.

You will observe by my former letter, that besides the Quichua, there are two other languages spoken in Peru, into which it would be desirable to get a part or the whole of the New Testament translated. I mentioned to you my application to the British and Foreign Bible Society for means to carry forward these translations. I also hinted that this is properly an *American* work, and that it would not be unnatural to look for some assistance in it to the American Bible Society. Will you therefore have the goodness to lay this matter before

the board of managers, and request them to favour me with a communication upon the subject, as early as convenience will permit. The object is, to translate the whole Scriptures into the Quichua language, spoken by upwards of a millon, and also into the Aimará and Moxa languages, spoken each by upwards of two hundred thousand souls. I add no more upon this subject for the present, but at the same time, think it not improper to hint, that I shall probably have another claim upon your liberality, in regard to the native languages of Mexico. This claim may come before you perhaps some twelve months hence, should our heavenly Father be pleased to uphold me so long.

Lima, 25th March, 1824.

My last letter to Mr. S. closed with a foreboding in regard to our concerns here, from the circumstance of the Spanish army having entered this city. On the 29th of February, the Spanish troops, to the amount of about 2,500, took quiet possession of this place, there being not the smallest opposition. The patriot troops had retired a few days before, leaving us altogether unprotected, and exposed to those depredations which never fail to take place in a large city where there is no government to restrain. We were, in fact, in a very unpleasant state for some days, and the first sounds of martial music from the Spanish army

filled me with thanksgiving, as a deliverance from the anarchy and confusion we had lived in for some time.

A few days after the arrival of the Spanish army, and as soon as things were a little tranquilized, I wrote to the Spanish General, in reference to our school, telling him what we had done, and the state in which we were at the time. I represented to him the nature of our schools, and stated that establishments of a similar kind had been introduced and encouraged in various parts of the world. I of course mentioned particularly what had been done in Spain. After stating these things, I requested him to inform me whether we should go on, or whether we should immediately shut up our school. In answer to this, I received from him a very polite letter, saying, that he was informed and fully persuaded that the school under my direction was a very useful establishment, and that he wished it to go on until the Viceroy should communicate his mind upon the subject. In my letter to the General I inclosed a copy of a letter, which I intended to forward to the Viceroy, and requested his opinion of the letter, and whether I should send it on to Cuzco. He replied, that he thought the letter was suitable, and that if I wished he would himself forward it to the Viceroy, in order that it might go with greater security. You may be sure, I thankfully accepted his offer, and sent him immediately my letter to

forward. Next day I called on the General to thank him for his kindness in protecting our school, and in taking the trouble of forwarding my letter to the Viceroy. I was very kindly received by him, and encouraged to go on. Thus, you see we have a new instance of the gracious goodness of our God in giving me favour with the Governors of this quarter of the world, however much opposed to each other.

I informed you, I think, soon after my arrival in this place, that the government had ordered the college belonging to the Dominican Friars in this city to be put at my disposal, for the use of our school establishment. The removal of the Friars, and the giving up of the college, was accomplished without the smallest murmur, or at least audible murmur, on the part of the monks. This college is an extensive building, and very well adapted to the purposes of a central school. We have a large school room, which will hold very conveniently 300 children, and another large room connected with it, which would contain 200 more. We have also several other rooms, very suitable as lodgings for the masters whilst studying the system, and there is convenience for a printing office, &c. &c. The apartments formerly occupied by the Rector of the college, have formed my own lodging the greater part of the time I have been in Lima. Besides the places now mentioned, which are all connected with each other, we have a large

hall, finely adapted for a female school, with rooms for the mistress and her assistants. These are entirely separated from the parts mentioned before, so that though in the same building, they are quite distinct places, with separate entrances a gun-shot from each other. Our 'boys' school contains, at the present time, 230 children, and we have often been talking of commencing a girls' school as a thing greatly wanted in this place. But such has been the unhappy state of public affairs here for so long a time, that nothing has yet been done in it. From the description I have given you of the building we occupy, and the use to which it was formerly destined, you might naturally expect that the Friars gave it up reluctantly, though without complaining, and that they would still have their eye upon it, if a favourable opportunity should present itself for reclaiming it. I am told, that when the Spaniards were in possession of this city in June last, the Friars had resolved on petitioning the government upon the subject, but the short occupation of the city by the Spanish troops did not allow them to carry their purpose into effect. At the present time, the Spaniards seem to have taken a more permanent possession of the place, with the intention of continuing in it for some time, and their possessing the fortresses of Callao will enable them to do so. We were, therefore, in greater danger than ever of losing our college, and indeed application, as I am in-

formed, was actually made to that effect to General Monet, the commander of the division in this quarter. But from what I have stated above, you will see the happy resolution of the General in our favour. I should have mentioned, when describing the college, that there is a church connected with it, as there is with all the colleges here. The church and the court connected with it, are separated by a wall from the parts formerly mentioned. They were formerly not entirely separated from each other, as there were two openings, like gate ways, between the two places. These, however, I caused to be built up, as I did not know what kind of companions I might have in the two Friars who were left to perform the service of the church; and from the character of some of this class, and the circumstance of the loss of their college, and its being put into the hands of a Protestant, I did not augur much good from their neighbourhood. We have, however, lived all along on good terms, and our longer acquaintance with each other has grown, I think, into friendship. I met with a proof of this friendship since the entrance of the Spaniards, which I did not expect. The Friar who has the principal charge called upon me one morning, and informed me that he had heard that the Conde de Villar de Fuente was to be appointed Governor of Lima. Now, says he, although he is a very good man, yet being very friendly to the

Friars, it is very likely they will press him hard to regain their college. You should therefore, continued he, endeavour to see the Governor as early as possible, lest they get the start of you to your disadvantage. I thanked him very kindly for his intimation and for his advice, and told him that I was very happy in having this proof of our living in such friendship with each other. I called upon the Governor soon after his appointment, agreeably to the advice of my friend, and found him very well disposed to continue our establishment and to encourage it.

Lima, 29th March, 1824.

THE Grecian which brought your letter of 24th April, and the cases of New Testaments therein mentioned, arrived at the port of Callao at a very unfavourable time. The garrison in the castles of that place had mutinied some ten days previous to her arrival, and every thing there was in confusion. The fortresses and town of Callao were in the hands of the Spaniards, whilst the patriots governed in Lima. Under these circumstances, I thought it most prudent not to land the New Testaments, but to wait some time to see what turn things would take, and for the same reason I deferred writing you. On the 29th ultimo, the Spaniards took possession of this city; they have continued here

since, and seem likely to do so for some time. From various circumstances, we have been led to believe that the Spanish government will not allow those freedoms which the Patriot government allowed, in reference to the introduction of books, &c. In consequence of this, I still considered it hazardous to land the New Testaments, and therefore kept them on board so long as the Grecian continued here; and when she sailed for Chile, which she did a few days ago, I got them put on board his Majesty's ship Fly, now lying in Callao. I shall thus keep them afloat until I see something like a certainty of landing them safely. What I have just said refers only to the 2,500 copies addressed to the care of Mr. Thwaites, as the rest which were addressed to Mr. Lynch have been carried back to Chile in the Grecian, and are to be delivered there according to instructions given. After being landed in Valparaiso, they will be forwarded to Santiago, the capital, and put into the hands of Mr. Christopher Collis for sale. I have offered the whole to Mr. Collis at 850 dollars, to be paid in one month after receiving them; or should he decline taking them at the rate mentioned, I have desired him to sell them on my account, charging the commission he usually takes. The price I have put upon the New Testaments, when sold one by one, is eight rials each, and when sold in quantities to sell again, at six rials each. This you see will about cover the original cost and expenses

if the whole are taken by Mr. Collis, and if he retails them they will bring something more. I think this is a rule that should pretty generally be attended to, and as few as possible given gratis. What I have said, applies to these countries of South America, but other rules may be better elsewhere. I do think it injurious to make a general distribution gratis. Individual copies may be given in this way by a time, but it should be only at times, and when a clear case presents itself. The committee will correct me in this if I am wrong.

On the very day that I received the 610 New Testaments from Valparaiso, I received a letter from Truxillo begging most earnestly, and "for God's sake" that I would send to that place without delay a supply of the Holy Scriptures. With the writer I am well acquainted, and we had many pleasing interviews during the few weeks I remained in that place, in June and July of last year. My friend and correspondent in Truxillo is a medical gentleman and a native of Ireland. He has been long in this quarter of the world, and may be considered rather as a South American, than a native of the British Isles. He is of the Roman Catholic religion, but is free from those prejudices to be found among many of his own communion. He studies the word of God himself, and recommends the study of it most earnestly to all his friends around him. I

found him with a single Spanish New Testament of one of your earlier editions. This was to him quite a family piece, and his wife and children take great pleasure in reading it. A copy of the whole Bible in the Spanish language he had not been able to procure at that time, but in the letter referred to, he tells me he had obtained one from a friend who purchased it in Lima at the time of Mr. Lynch's sale. When we were together in Truxillo, I inculcated upon him strongly the importance of doing every thing in his power to make the Word of God have free course and be glorified as far as in him lay. To this he most cheerfully agreed, and indeed was more ready to enter into it than I could be to lay it before him. He told me that he was personally acquainted with most of the rectors in the various districts throughout the extensive province of Truxillo, which contains a population of about 300,000 souls. To each of these rectors he promised to write upon the subject, and was pretty confident that they would, in answer to his letters, request large supplies of the Scriptures. I promised on my part to supply him amply with New Testaments very soon, and with Bibles as soon as I could have a supply from England. Upon my return to Lima, I sent him 50 Spanish New Testaments, some of the Annual Reports of the Society, some religious tracts, &c. These were sent under the particular care of a mutual friend, who sailed for Santa, and intended to send them overland to Truxillo.

This happened to be at the time of one of our civil commotions, and when our friend landed at Santa all communication was interrupted between that and Truxillo. From Santa he sailed to Guayaquil, and not finding a convenient opportunity for sending them back to Truxillo, he sold them there, and wrote our friend to that effect, saying he would account to me for the price of them. This was a great disappointment to Mr. O'Donovan, for that is the name of our fellow-labourer; and to remedy it, he wrote me the letter above mentioned. He urges his claim from the circumstance of the great need there is of the Word of God in that quarter, from his having promised to send copies to his friends, the rectors, agreeably to what was before stated, and from the circumstance of a number of copies of two infidel books which had been just landed from a French ship in that place, and which have done much evil in these countries. Often do I think, my dear Sir, and often do I say, that this is a most critical time for South America, in a religious point of view.

Two days after having received his letter, I sent him off 250 copies, in common binding, and ten in calf extra. The patience, however, of our friend has again been put to the trial, for notwithstanding that the box containing this supply was sent down to Callao immediately, yet on account of the confusion in that place, as above mentioned, it only went off a few days ago. I imagine him

just now opening it, and satiating his eyes with its sacred contents. In the conclusion of his letter, he says he intends to go from house to house to urge these "ignorant but docile Christians" to receive the treasure offered them. Let us pray that his benevolent and zealous efforts may be crowned with happy success.

Lima, 30th March, 1824.

WE have at present three masters learning our system, and whom we expected to place in other schools before now; but this war literally devours up every thing, and ties us down to a spot. When we shall clap our wings and fly over the Andes, to teach the poor Peruvian in his native tongue, I cannot tell: God may, perhaps, bring this about sooner than we expect. In the course of a week, the whole of the New Testament will be translated into the vernacular language of Manco Capac, and by a descendant of that ancient race of kings.

I have written to the Viceroy La Serna, who resides at present in Cuzco, requesting to know his determination regarding the continuing of our system, under his government, in this city, and whether he is desirous of extending it throughout the country. In something less than two months I shall probably hear from him, and shall communicate to you the result. If the answer be favour-

able, I shall most likely repair immediately to Cuzco, leaving one of the masters before mentioned in charge of this school; and should his answer be unfavourable, I shall leave this place and go northwards.

We have often been very desirous of commencing a girls' school in this city, and we have very good accommodations in our college for this purpose; but we have never been able to effect it, in consequence of the extreme scarcity of money at present in this city. If Lima had been in its former state of abundance, we could have effected it with great ease; and it would have been a very great blessing to this place. We would, in that case, have been very desirous of receiving a well-qualified teacher from your Committee, to direct our female department. It would still be preferable to send two, as one of them could attend to the public school, and the other might keep a respectable boarding-school for the higher classes. Regarding this last-mentioned part, several parents have spoken to me; and on the whole, I think it would turn out well for those who might come out for that purpose. Such an establishment I am sure would be the means of doing a great deal of good in this country. Female education, in my opinion, is the thing most wanted in every country; and when it shall be properly attended to, the renovation of the world will go on rapidly. Let us know if you could aid us in these matters, if we

were directly to apply to you. I notice these things that you may write me upon the subject, and knowing, from experience, how ready you are, at all times, to listen to every proposition which bears on knowledge and benevolence.

Lima, 12th April, 1824.

YOU have, more than once, requested me to state to you any interesting conversations I might have at times with individuals of this country, upon the subject of religion. I have not, I believe, been very communicative in my letters to you on this subject. I believe such details might, in many cases, be interesting, but generally speaking, the questions and answers upon these matters are so nearly what we might expect them to be before hand, under the given circumstances, that little of what can be called solid information is derived therefrom; besides, I understand you print some of my letters, and there is some delicacy and caution to be used under such a consideration, more especially as I have never seen any of your printed accounts, and am thus unable to judge of the freedom you use in such matters. I hope in your selections for the press, you will be wise as serpents, and harmless as doves.

I shall now detail to you a conversation which I had a few days ago, with a particular friend, upon

the subject of religion, and more particularly upon the Catholic and Protestant controversy. The gentleman, with whom I had the conversation, is a man of superior education and abilities, and holds an important situation in one of our colleges. We have been acquainted with each other ever since I arrived in this city. We have visited each other occasionally during that time, and have talked upon religious subjects, but almost always upon those things in which we were agreed. A few days ago I had a visit from him, and we entered almost immediately into a close conversation or controversy upon some of the points of the Catholic religion. I had lying on the table one of the Pope's bulls, which a young man had brought me a day or two before, as I had expressed to him a desire to see it. I enquired of my friend, where I could obtain a set of these bulls, as I wished to see each of them, in order to ascertain their nature, and what it was they promised to those who should purchase them. After he had informed me where this article was to be found, I told him that I understood that those who purchased one of these bulls at a certain price, namely, eight dollars and a half, were assured that they would get out of purgatory in two or three days after death. He said it was so as I had stated. Do you then really believe, said I, that the Pope can thus pardon the sins of men, and that men can obtain the pardon of their sins by means of expending such a sum of money in the purchase of this bull.—He said he believed the

forgiveness of sins could be obtained in the way mentioned, and that the Pope had such authority in virtue of being the successor of the prince of the apostles, to whom Jesus Christ had granted the keys of the kingdom of heaven, and power to remit or to retain the sins of men. It is to be supposed, however, continued he, that confession of sins is to be made in order to this forgiveness. And in confession to whom can the penitent go but to the minister of Christ, in order that they may instruct him in the nature of repentance? To prevent him from deceiving himself, and believing he has repented when he has not, it is necessary to show him what are the signs of a sincere repentance; and when the priest finds the penitent as he ought to be, then in virtue of the power given by Christ to his ministers, they absolve him from his sins.—In answer to what he said, I told him that I considered it to be the duty of man to confess his sins unto God, as it is with him alone we have to do, and not with one another; and that the Scripture assures us, that if we humbly and sincerely confess our sins unto him, and beg forgiveness through the Lord Jesus Christ, we shall obtain the mercy we ask for. I then said, that I believed none could forgive sins but God only; and that as to the power given to the apostle Peter, and also to the other apostles to forgive the sins of men or to retain them, I conceived it to be a power of doing this only in a certain way, namely, in the way corresponding to the instructions which they had received from their divine Master.

I illustrated this by the case of an ambassador sent by his sovereign with terms of peace to a neighbouring prince. The Ambassador, I said, is authorized to make peace between the two nations, that is, to put an end to the war or to continue it. He is not, however, at liberty to do this in any way he chooses, but only in that way which the instructions of his sovereign authorize. So was it, I continued, with the ambassadors whom the Lord Jesus sent into the world; they were sent to proclaim and to celebrate a peace between God and man, but they were to do so only in one way, that is, in the way prescribed to them, and of which, I observed, we shall presently speak. As to the superiority of the Apostle Peter, said I, to which you refer, or to speak more properly, the superior honour conferred upon him, it is easy to see in what it consisted, and how far it extended. To him were promised the keys of the kingdom of heaven, and also the power of remitting and retaining sins; this latter power was also conferred upon the other Apostles, so that the difference, or the superior honour conferred upon Peter, consisted in having the keys put into his hands. Keys are for the unlocking of doors, that a free entrance may be had to a place inaccessible before the gates were opened. Now, said I, the Apostle Peter was honoured by his Lord, to open the gates of the kingdom of heaven, in the first place unto the Jews, and which he accordingly did in his sermon on the day of Pentecost, and by

which means three thousand entered the church of God at one rush. The same individual was afterwards honoured *to open the door* of faith unto the Gentiles, by a special commission from heaven to that effect. Having thus opened the gates of the kingdom of heaven unto the Jews, and also unto the Gentiles, there was no farther use for these keys. The Apostles of our Lord, in regard to authority in the church, were exactly upon a level, none was superior and none was inferior. And now, I continued, with regard to what we were speaking of before, namely, the forgiveness of sins, I conceive the Apostles could do it only by making known the message of peace and reconciliation to their fellow sinners, and by declaring, in the name of their Master, to those who believed their testimony, the remission of sins consequent upon their belief; and on the other hand, they retained the sins of men, by declaring unto those who disbelieved their testimony, that the wrath of God remained upon them. Further, I said, regarding the successors of the Apostles, I conceived that strictly speaking they had none, nor were there any required. In their life time they exercised their authority, and fulfilled their commission in the way I have stated. And knowing that they were not to continue long upon the earth, and being desirous that these sacred truths which they preached unto men should always be held in remembrance, they committed them to writing, and these writings, through the blessing of God, remain

unto this day. The Apostles, therefore, have made their own writings their successors, and thus, through them, they continue still to speak to mankind; they still publish the message of reconciliation, and whose sins soever *they* remit, they are remitted, and whose soever sins *they* retain, they are retained. I remarked a little before, I continued, that it was at their peril that the Apostles acted in any other way in the forgiving and retaining of sins, and I now add, that it is at the peril of men to receive the remission of sins in any other way than in that which the Apostles taught. The great and eventful day that awaits us all, will declare on what authority and foundation we have enjoyed peace in this weighty affair. The precious stones, the gold and the silver will stand the fire which is to try them, but the wood, the hay, and the stubble shall be burned up.

When I had finished the observations which I have now mentioned, my friend took his turn to speak, and stated his mind upon these topics with great clearness and eloquence to the following effect:—My dear Sir, in regard to the explanation of the passage on which you have now given your opinion, and also with regard to the explanation of the Scriptures in general, I conceive our best and surest plan is to have recourse to the uniform explanation and judgment of the church. If every one is at liberty to form his own opinion of the meaning of Scripture, there will be nearly

as many opinions as there are individuals. Witness the divisions which exist among the Protestants, in consequence of this liberty which they take of explaining the Scripture, every one as appears best to him. One believes a certain thing, another denies it, and a third believes something different from both. Every truth in the Scripture has thus been defended and opposed, and torn in pieces by this principle, of every one explaining according to his own judgment and fancy. Under these circumstances, what a consolation it is to have an authority to which we can in all cases recur, and in whose decision we can rest fully satisfied. This authority is *the church*,—which Jesus Christ has invested with full power on all these points. In consequence of this, the noble truths of our religion continue as they were in the beginning. The judgment of the church has never varied upon them as it has done among the Protestants, neither can it vary. We have the promise of Jesus Christ that he will be with his church to the end of the world, and that whatsoever shall be bound by its judgment upon earth, shall be bound also in heaven, and that whatsoever shall be loosed by it on earth, shall be loosed in heaven. My dear friend, here is our foundation, here is our authority and consolation. The Catholic church has continued since the days of the Apostles, and has had an uninterrupted succession of Bishops, from St. Peter until the present day. The Protestants cannot

plead such a succession. They are but a sect which left the church a century or two ago, and still occupy a small portion of the world ; whereas the Catholic church, descending from the Apostles, has spread on every side, and its doctrines have continued pure and uncorrupted from the beginning until now, yea, and they will continue so until the end of the world, for Jesus Christ has promised it. Here, my friend, is firm footing, and all else, be assured, is quicksand and uncertainty. I was born a Catholic, and I adhere to the religion of my country, and in which I was educated. It is not, however, from the circumstance of being brought up in this religion that I now adhere to it. No, Sir, on the contrary, when I came of age I began to entertain doubts about our religion. Upon this, I set myself to examine the subject with diligence and attention, and the result was a thorough persuasion of its firm and unalterable foundation, and of the beauty and grandeur of the structure. I look upon the Catholic religion, therefore, with great delight and confidence. It appears to me like a great and majestic river running through an extensive continent. On one hand it makes its way, tumbling over rocks, yet uninterrupted in its course by such impediments ; again, it meets in its course with shelves and dykes, and after being retarded a little by these hindrances it breaks its way over, and then holds its noble and majestic course until it reaches the ocean, enriching and beautifying every place

through which it flows. Such is our religion, and I clasp it to my bosom and esteem it my best and only treasure.

When he had finished, I observed to him, that the plan of the Church explaining all doubts and difficulties regarding the meaning of every part of Scripture, and of our resting in that decision, had the appearance of possessing many advantages. How desirable is it that we should be able to set our minds at rest on subjects of such importance, and wherein a mistake or an error might be attended with very serious consequences. But there appears to me, I said, a great difficulty to be got over, before we can allow our minds to enjoy the ease and confidence referred to, by resting in an infallible interpreter. The difficulty I speak of is this: How shall I know that the church has indeed the authority you speak of? If I were fully satisfied that the church possesses this authority, I would, I assure you, fully confide in it. You remember that, in a former conversation, you promised to prove your positions regarding the Catholic Church with evidence as satisfactory as the proof, that the three interior angles of a triangle are equal to two right angles. Now, I continued to observe, I cannot see evidence for believing that the church has the power in question, and I cannot receive it as a doctrine until I be convinced. On what then do you build this doctrine?

I build this doctrine, said he, in the first place,

on the promises of Jesus Christ to his church, which are these: "whose sins soever ye remit, they are remitted, and whose soever sins ye retain they are retained; whatsoever ye shall bind on earth shall be bound in heaven; and again, I will be with you always even unto the end of the world." In the second place, said he, from the consideration that the promises of Jesus to his church, must necessarily have been fulfilled, I maintain that the church has been guided by the Spirit in the manner I have stated, and in consequence thereof, she has held the same doctrine from the days of the Apostles until the present time.

I differ from you, I replied, regarding the meaning and application of the passages you have quoted from the Scriptures. But as you will have the church to explain them, and as the church does actually explain them as you have stated, we cannot therefore meet each other here, on open ground. Let us then pass on to the other fundamental principle which you hold, namely, the fulfilling of this promise in the way you have explained it. How then do you prove to me, that the church has never varied in her doctrines?—I prove, said he, the constancy and stability of the church by the uniform voice of ecclesiastical writers, from the days of the Apostles until now. No sooner did any pastor or bishop broach any new doctrine, than his own flock, and the whole body of Christians, every where raised the cry against him. Errors

now and then arose, continued he, and errors too of great consequence, but in this manner they were publicly reprobated, and the individuals who had erred were thereby brought to repentance, or else expelled the church.—As I wished to drive this subject to its proper issue, and to fix upon the very point upon which we differed, and which point it was necessary to settle before we could proceed farther with any advantage, I put this question to him : Do you maintain that the writers upon ecclesiastical affairs, from the days of the Apostles downward, have all held the same opinions regarding the interpretation of Scripture? Not exactly so, said he, for there have been differences among them regarding the interpretation of several passages of Scripture ; and he here instanced several opinions of St. Augustine, St. Cyprian, &c. But so far, continued he, as respects what are strictly and properly called the *doctrines* of the church, I maintain that there is no difference among them, although in points of discipline they are not all agreed. You hold then, said I, do you, that so far as the *doctrines* of the Roman Catholic church are concerned, the writers we speak of do not vary ? I expected he would here give an answer at once in the affirmative, but he withdrew a little farther, and said that he would not affirm to the question I had put, as to *all* that these writers had said ; but so far only, as they had given their *testimony* to the doctrines in question as existing among them, he wished to speak, and not

as to their own opinions of these doctrines. He here stated some *opinions* of the fathers, and said, that so far as they acted as *witnesses* to what existed among them, and in the ages previous to their time, thus far and no farther were their writings to be considered respecting the argument in hand. I here reminded him by the way, of what I had before urged, but which he did not concede, namely, that there were a great variety of opinions among the Catholics as well as among the Protestants. I stated, at the same time, that I did not urge this particularly as an objection to their system, but merely as a counterpart to his objection to the Protestants, arising from their differences. I then put the question: Do you maintain then, that so far as ecclesiastical writers have given testimony to the doctrines of the church, they do not vary, nor can vary?—Yes, said he, I do maintain that position.—I then replied, I am glad we have come at length to this one definite point, and I am glad, also, that you have excluded the opinions of the writers on these subjects, and that you rest solely on them as witnesses. I now see the point you maintain, and here we will come to issue. My answer, for the present, shall be short. This position which you maintain, is a position which I believe to be insupportable, and which, in consequence, I deny. Here, then, let the subject for the present rest; we have got a great length in seeing the very line which divides us, and we have now the matter free of mystery. It is reduced to

a mere historical question. We shall, therefore, decide it as such on some future occasion, when I shall take in hand to prove that the church *has varied*.

We have now seen, said I, the very point in which we differ, let us also see wherein we agree. I believe, said I, that all mankind are sinners, and stand in need of a Saviour. I believe that God pitied our race, and sent his only begotten Son to seek and to save the lost. I believe that the Lord Jesus Christ is the true Mediator and Saviour of mankind, and that there is no other name under heaven by which we can be saved. I do sincerely believe, I continued, in the Lord Jesus Christ as my Lord and my Redeemer; and, I trust, also that I desire to know all his precepts and instructions, and to conform my thoughts, and words, and actions thereunto.—I then said to him, is not this exactly what you believe?—He said it was so. Well then, I replied, may not we look upon each other as fellow disciples, and may not we each expect, if we hold on, that the Lord will give unto us both that crown of righteousness which he hath promised to them that love him? He here seemed to hesitate, and did not give a direct reply. You see that I was here touching upon the point of there being no salvation out of *their* church.—He said that what I had stated regarding my faith was well, but that there was something farther necessary, and upon saying so, he seemed to digress a little; or, at least, not to speak directly to the point in

hand. My dear Sir, said I, pray let us settle this point. Have the goodness to speak your mind freely; speak out, what do I still want, what more must I believe, than what I have stated, in order to obtain eternal life. Did not the Lord Jesus himself concede eternal life to those who believed what I have told you in my belief? And did not the Apostles, according to the power invested in them, remit the sins of those who believed and acted in the manner I have stated? He then said something about the necessity of believing the church, in order to salvation.—Can I not look for salvation without this? said I.—Take care that you do not put obstacles in the way to heaven, which the God of our salvation has not put. Strait is the gate, and narrow is the way which leadeth unto life, pray then, do not with stumbling blocks fill up this narrow way. Let the Lord Jesus and his Apostles guide us in this, and in all matters that concern the kingdom of God.

Upon arriving here we found our time was gone, and that we had been upwards of two hours in a very close conversation. As my friend could stop no longer, we broke up our conversation at this point, he still stating it as necessary to salvation, that I should believe the church. When we thus dropped our disputation, he arose, and as I accompanied him out, he threw his arms around me, and said, “We shall yet, I trust, be united together, and companions in our Lord Jesus Christ.”

I have lengthened my account of this interview, perhaps unnecessarily, and it may be till I have tired you. By way of excuse, I would say that I felt real interest in the conversation, and my endeavour has been to make you participate with me, as I believe what interests and pleases one of us is not unpleasing, nor without interest, to the other. It often happens, however, that what interests us in a conversation or narrative loses its effect upon others by the imperfect way in which we repeat it. In the present instance, this is very likely the case, but I leave you to judge.

I have only to remark, before I conclude, that the point in dispute between us is now reduced to narrow limits; and it was my main endeavour to bring it to this bearing, nor was he averse to it. He is, as I said at the outset, a man of good talents, and reasons clearly. I do not promise to you that we shall be able to set the subject at rest in our next conference, notwithstanding all the accuracy and honesty of my good friend. You know there are many things which prevent such an anticipation. I shall, however, endeavour to prove to him, in the first place, that the church at Rome, and other churches in the days of the Apostles, held the doctrines and followed the practices which are contained in the New Testament. With these doctrines I shall then compare the doctrines of the church of Rome in the present day; and if I can show a disparity between them, I think impartiality

should give the judgment in my favour, even without entering upon ecclesiastical history; as I shall thus have proved that the church *has varied*, and hence that those passages he referred to, must be misinterpreted by Romish writers, and that they do not apply to their church, whose infallibility must, of course, fall to the ground, agreeably to the principles stated in the preceding conversation. Should, however, justice not speak out in my favour, I shall pass on to show, from ecclesiastical writers, that the doctrines of the Church of Rome differ in the present day from what they were in the first and second centuries, and even later. By this means I hope to arrive at the same conclusion, as in the way before mentioned, and thus to disprove my friend's position of the church never having varied, by the very means by which he maintains it. This, I conceive, is the only way of managing the controversy between the Catholic and the Protestant. Until you settle this point about the authority of the church, you can do nothing effectually. If you cite, for instance, a passage of Scripture to disprove any one of the doctrines of the Catholic church, you are met immediately with the interpretation which the church puts upon that passage, and there is an end of it. If you should allege that the passage plainly and evidently means something very different from such interpretation, then you are reminded that our judgment is weak

and erring, and that the judgment of the church is infallible. So that to whatever hand you turn, you never can get out of this circle. It is therefore necessary to demolish this outwork entirely. What I have said of course applies chiefly to the mode of reasoning with those who are thorough-paced in their theological arguments; but with regard to others, you can attack them in any particular part, and carry your argument forward on the principles of common sense, and by the doctrines of Scripture taken in their plain and obvious meaning.

Lima, 1st June, 1824.

IN the conclusion of my letter of the 1st of March, I noticed that this city had been taken possession of by the Spanish army. It is still in their possession, and there does not appear, at present, any immediate prospect of a change in this respect. You will not expect from me political news under present circumstances, and I pass on to note what little affairs have come under my observation during these two or three months past, respecting that kingdom which cannot be moved by the strifes of men, nor the clangour of war.

My letter to Mr. H. of 25th March would inform you of the protection which the Spanish General

granted to our schools. In consequence of that encouragement, I resolved to remain here some time longer, in order to put our establishment upon as sure a footing as possible. Nothing material occurred in our school upon the arrival of the Spaniards, except the losing of some of our scholars. The cause of this was the dread their parents were in, lest their children should be seized on their way to and from the school by the recruiting parties, who not unfrequently take some of the bigger boys as they find them in the street, in order to make drummers of them. Our number, in consequence of this, is less than it was about three months ago. In these times, when party spirit runs high, we endeavour in our school to maintain a strict neutrality in words and actions. We found some difficulty during the first days, after our change of rulers, to establish this neutrality among the children themselves. They would, from time to time, be forming themselves into sides, and calling each other respectively Patriots and Goths. We have in the school, children whose parents have taken opposite sides in this contest, and as might naturally be expected, the children on the one hand and on the other have imbibed the sentiments of their parents. We succeeded at length in putting an end to these strifes among the children, and we now all live in peace and unity. The government holds out to us no immediate encouragement,

and on the other hand, it never in any shape interferes with our operations. On the whole, this school is going on very well. The children are making progress in their learning, and advancing in moral dignity; and some are lisping out, and some are reading with readiness, the gracious words which proceeded out of the mouth of our blessed Saviour, as they were taken down by the Holy Spirit. I may add, that we are not losing the estimation of our friends here, but on the contrary, if I mistake not, we are gaining more friends in both parties, and making advances in public confidence.

About three weeks ago I was on the eve of leaving this place, and had, as on a former occasion, every thing packed up with that intention. I had indeed resolved to sail for Guayaquil with the first ship, and was inquiring for a passage. My reasons for doing so were quite solid. My salary, as I suppose you know, is paid by the government. Under present circumstances, the payment of the troops is the first thing attended to, and to procure funds sufficient for this purpose, requires great exertions in the present exhausted state of this place. To obtain this supply, all the ordinary sources of revenue are laid hold of, and pretty heavy contributions also are laid on the inhabitants to make up deficiencies. This being the case, there was no prospect of my obtaining any supplies,

more especially as persons in the immediate employ of the government, and who have salaries assigned them, could obtain nothing. To make certain, however, I made application, and found it impossible to obtain any thing, on account of the circumstances mentioned. As you know I have no supplies but what my own hands provide me with, it became an imperative duty to remove when my usual resources were dried up. These were my reasons for going, and I suppose you will consider them sufficient, especially if you take into consideration the high price of all kinds of provisions in this city. Sugar for instance, which grows and is manufactured within a few miles of the city, is now selling at twenty-pence and two shillings the pound.

Being ready for setting off, as above mentioned, and having given notice to the children to that effect, I waited only till the following day to send my luggage down to Callao, and to follow it immediately. Whilst I was thus prepared, my good friend the clergyman, whom I have frequently mentioned in my former letters, called upon me, and said that he believed I would not go away yet, notwithstanding all my preparations. I smiled at what he said, and replied, that my going appeared very certain and very near too, for I intended to send my luggage to Callao next morning.—Well, I do not think you will

go away for all that, said he.—Upon my asking him what reasons he had for saying so, he stated, that he had been speaking with some of the parents of the children, and that they had expressed to him their concern at my going, and said they would very willingly contribute what they could, and would speak to some others who had children in the school, and that they hoped by that means something might be raised, which might, in a great measure, remove the reasons I had stated for my going. Whilst my friend and I were talking to this effect, a person came in who had a son at school, and repeated the same things. I replied, that I felt very much obliged by the confidence they reposed in me, and for their friendly interference for my continuance in this place. I noticed also that I had candidly stated my reasons for going away at this time, and that though they had kindly proposed a way of removing these difficulties, yet I felt a delicacy in calling on the parents of the children on my own behalf. They replied to this by saying that they would speak to some of their friends upon the subject, and that in fact they had spoken to some of those of most influence who were very cordial and anxious in the matter; and my friend the clergyman proposed to write notes to others of the parents, in his own name, to remove any delicacies I might have as to the application. Upon seeing so much interest taken in

this matter, I recognized the hand of God in it, and agreed to their proposal. Their plan has been carried into effect, and thus has the Lord opened, as it were, a window in heaven, and let down before me a sheet full of supplies. In this same manner, I may say, has the Lord provided for me during the years of my pilgrimage in this foreign land. He has set a table before me, he has anointed my head with oil, he has made my cup to run over. Surely goodness and mercy will follow me all the days of my life, and O may I dwell in the house of the Lord for ever.

Lima, 15th July, 1824.

YOUR very acceptable favour of 6th January last, came safely into my hands on the 22d ultimo, and I have now the pleasure of writing you a few lines in reply. Your notice of the progress of Bible Societies in France is very interesting, and it is not less so what you mention regarding the circulation of the Holy Scriptures in Egypt, and in Jerusalem, the city of the great King. To whatever quarter we turn our eyes, we behold the word of God silently making its way into the hands of men of every nation and of every language, saying unto all, Fear God, and give glory to his name, for the day of his merciful visitation is come. The

strains of the Bible Society remind us of the song of the heavenly messengers upon their announcing the Advent of our great Deliverer. The language of both is, "Glory to God in the highest, and on earth, peace, good will towards men."

It affords me much satisfaction to observe the interest which the Society takes on behalf of South America, and I hope the day is coming when we shall be more sensible of your favours to us, and when we shall join together in grateful acknowledgment of your godly benevolence. Have the goodness to convey my sincere thanks to the Committee, for the readiness with which they have acceded to my request respecting the translating and printing of a part of the Holy Scriptures into the ancient Peruvian tongue. I thought I should, by this time, have been able to give you a very favourable account of the progress of this work, but we are subject here to sad vicissitudes, for war rages in the land, and of late the sword has reached unto our very soul. How long we shall be visited with this scourge I cannot tell. The Judge of all the earth will do right, and it is our duty to submit to his holy will.

The translation of the whole of the New Testament into the Peruvian language was finished about two months ago. The Gospel by Luke has been very carefully revised and corrected by four individuals, one of whom is a Clergyman, another is a Theological Tutor in one of the colleges of this

city, and the other two are of the medical profession. These four, along with the gentleman who made the translation, went over this gospel verse by verse, with great care. The present corrected version, therefore, is the joint work of *five* persons, and I trust it may be relied on with some confidence. It has not yet been put to the press, for we have not had a printing press in Lima during these four months past. There are two indifferent ones in Callao, one of them in the castle and the other under its guns, but I have not yet been able to ascertain, since I received your letter, whether any thing can be done at these or not. In my next I shall inform you more particularly upon this subject, and if the printing shall be then begun, I shall forward you a copy of the first sheet.

In my letter to Mr. Ronneberg of 29th March last, I noticed the safe arrival of the Grecian in Callao, bringing the 2,500 Spanish New Testaments addressed to me, and the 1,502 addressed to Mr. Lynch. Of the six boxes which came to me, I have sent two to Guatemala by a favourable opportunity which offered. I have also sent one to Arequipa, and one to Truxillo, and two yet remain on hand. A few weeks ago I received from Captain Robson, of the *Sesostri*, two boxes of New Testaments, (Paris edition,) containing about 500 each. These he received, I believe, from the Merchants' Bible Society, or from some other of the Societies in London.

In the letter already referred to, I noticed what

had taken place with regard to 50 New Testaments, which I sent to Truxillo some time ago. I mentioned the impossibility of getting them conveyed to Truxillo under the circumstances then existing in that place, and that in consequence they were carried to Guayaquil. I have since received a very pleasing letter regarding their reception in that place, of which the following is an extract.

“ It is with the utmost pleasure I sit down to write these few lines to you, to inform you of the hunger and thirst after the word of God in this part of the world. You may remember, that when I last left Lima you gave me a box containing Tracts and Testaments, for Dr. O'Donovan in Truxillo, but from the then existing state of the country it was out of my power to forward the above mentioned box to Truxillo, and as we were not allowed to enter that port, we were consequently obliged to proceed to Guayaquil. I wrote you from that place, saying, that I was bound for the coast of Mexico, but as affairs would not permit it, I made a trading voyage to Jipijapi, Monte Cristi, and the Bay of Caracas. But before leaving Guayaquil some one got knowledge of my having these Testaments, and the demand was so great, that it was almost out of my power to save any of them, although it was my intention to do so, for the other above mentioned parts; and as I had no likely opportunity of forwarding them to

Mr. O'Donovan, I thought it best to circulate them, and not to let such a treasure lie hid in darkness; and I am convinced that it is in general considered as a treasure; for with pleasure have I seen, in passing through the streets of Guayaquil, not once or twice, but mostly every day, the shopkeepers, and the poor people who have stalls, read in the blessed Gospel of our Lord and Saviour Jesus Christ. If I had had ten times as many, I am persuaded I could have sold them all. On my arrival in this port, (Monte Cristi, latitude 3° south) I had no Testaments, but a few tracts, and some of the instructions of the Lancasterian system of teaching; I gave the latter to different schoolmasters, and likewise a few tracts along with them. A day or two after it was known that I had tracts on board, it was astonishing, but at the same time pleasing, to see both old and young coming after me in the street, and to where I lived, requesting me either to sell or give them one of each kind. There was one tract in particular, which, to my knowledge, was sent twenty leagues to a curate, an acquaintance of mine, and on my going to some of the inland towns, which I had occasion at times to do, there was always particular inquiry for Tracts and New Testaments. I had once, about four years ago, distributed a few Testaments in Monte Cristi, one or two of which I saw this time. Such is the thirst after the word of God, that the Governor and two or three more, requested me as a

particular favour, that I would leave a New Testament I had for my own use, until I should return, and begged and even offered money, so that I would bring either the New Testament or the whole Bible on my return. The Governor, after reading the rules of the Lancasterian plan of teaching, gave orders in my presence to some of the school-masters to conform to some of the rules as near as they could. He seems to be a young man very much inclined to forward any thing that tends to promote the education of youth. At this moment I am surrounded with children requesting tracts, but as my stock is small, I am very particular to whom I give them, making every one read a sentence or two before they get a tract.—It gives me infinite pleasure to be thus employed in distributing the word of God to those that hunger and thirst after righteousness; and after the fatigues of the day, I feel refreshed to be thus employed.”

The information contained in the above extract is very interesting, and I trust many other instances will be witnessed upon this continent, of a sincere desire to possess, and to read the Holy Scriptures. I shall take care to seize the first opportunity of sending a supply of New Testaments to Guayaquil and parts adjacent. It often occurs to me that it might prove very useful to make journeys through various parts of this country, in order to dispose of the Scriptures to the best advantage, and to the

greatest extent possible. I felt much inclined to employ a person in whom I have confidence, in such journies, but did not like to do so at your expense without orders, and my own funds at present cannot afford it.—I have as yet received no answer to my letter to the Viceroy, and am quite uncertain as to the time I remain here. I had almost forgot to mention to you the safe arrival of the parcel containing the Brief View, in Spanish. Many copies of this have already been circulated, and they have produced a good effect.

I conclude, my dear Sir, by praying that an abundant measure of the Holy Spirit may be poured out upon yourself, and upon all your associates.

Lima, 1st September, 1824.

MANY feelings, my dear friend, rush upon my mind on the present occasion. I shall, at once, give you to understand something of the number and the nature of these, by telling you,—that I have just now shut up my house, have taken leave of the children and of several warm friends, and go down immediately to Callao, to embark for Truxillo and Guayaquil; and from the latter place I intend to go to Bogotá; and thence onward from one place to another, until perhaps, and if the Lord will, I shall see you face to face. In consequence of

these things, as you may easily suppose, I have my mind full of past, and of present, and of future objects. I think of my parting from you more than six years ago ; I think of the wonderful way by which the Lord has preserved me, and led me, and blessed me in this foreign land ; I think of the goodness of God in having allowed me to drop a seed here and a seed there in this continent, which appears a world of itself ; I think of the affectionate parting I have this day had with many warm friends, and who are mostly priests, and of their sincere and earnest entreaties for my speedy return to them ; and further, I think of the prospect of sowing the word of God on my journey,—of the pleasure, if such be the will of our Saviour, of seeing again all my dear brethren and friends in England,—of spending a few months with you in endeavours to forward the cause of our Redeemer in South America ; and finally, I think of parting from you once more, and of returning again to this quarter of the world, to spend in it the remaining days of my life in seeking its welfare.

It is time to tell you the immediate cause of these projected movements. I say the *immediate* cause, for I suppose you know that these are not new arrangements. The reason, then, of my setting off at the present time is, because I conceive it the most favourable time I am likely to have of reducing these arrangements to practice. You know how the war rages here, and how it defeats every

attempt to forward the education of youth, and the promoting of general improvement. What I have said applies to Peru in general, but more particularly to this city, where the sword has truly reached to the heart. We are here, I may say, in a besieged city, having the enemy on all sides. Guerrilla parties surround the city by land, and have several times come in at night, and carried off people and property; and on the other hand the port of Callao is actually blockaded by the Peruvian squadron under Admiral Guise. The distress which prevails in this city, in consequence of every thing being thus at a stand, is *very great*, and it is augmented by heavy contributions. This, perhaps, in former times, was, without exception, the richest city in the world, but *now*, I may say with equal certainty, that it is the poorest. The luxury and dissipation which prevailed, in consequence of this abundance of wealth, may be easily imagined; and I have often thought upon that passage in the 18th chapter of the Revelation, and have seen it applied, I think, to our case, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her."

Until, therefore, some change take place here, nothing more can be done than has already been done. Our school goes on, and I may say, with as much prosperity as could be expected under the circumstances above mentioned. The number of

scholars has decreased from 230 to about 200. There are two causes for this decrease ; the one is, that the bigger boys are afraid to go out lest they should be taken up by the recruiting parties ; and the other is, the real poverty which exists, and which prevents many parents from sending their children, as they are unable to procure them shoes and clothes to enable them to appear decently among others. Whilst these two causes exist, the number may diminish, perhaps, still more, but the school will continue to maintain itself, and to support its character, I expect, in the progress of those who attend. There are two masters in it, who are well instructed in the plan, and the whole is under the direction of my good friend, the clergyman, of whom I have often spoken to you. What I have said applies to the model or central school. There is also another school in the city on the same plan, with about eighty scholars, which, I hope, will also continue to go on well, though subject, of course, to the same disadvantages.

I have thought, then, that I was called upon to seize this time as the most suitable for visiting other parts of this Continent, and for the objects I have in England. My principal business upon my journey will be the circulation of the Scriptures in the different places I may visit, and I hope that something may be done in this way, so as to make my journey not unprofitable. Of my progress on my road, and in my objects, I shall endeavour to

inform you from time to time. I shall only farther observe, in regard to my intentions, that my route, &c. will be a good deal determined by the circumstances which may occur in the way by which the Lord may lead me.

These movements have, I trust, been entered upon in the fear of God, and after mature deliberation, and fervent supplication to the Father of lights, who has promised to guide in judgment those who seek his face in sincerity.

Guayaquil, 5th October, 1824.

I ARRIVED in this place a few days ago, and seize the earliest opportunity to state to you the cause of my being here. You already know that the single object which I have in view in South America, is the promoting of the kingdom of our Lord Jesus Christ. There are, of course, various ways of doing this, and I have thought it best to allow myself to be guided in the manner of doing it, by the various circumstances and occasions which the providence of God opens up to me from time to time. The two things to which I have more particularly given my attention all along are, the education of youth, and the circulation of the Holy Scriptures. In regard to the latter, with which you are more immediately connected, I have stated to the Society, at different

times, my desire of forwarding their work in this quarter, in every way which lies in my power. I have also informed the Society, on various occasions, as to the progress of their work in this continent. It has afforded me much satisfaction to observe the interest taken by you all for supplying South America with the sacred volume, and to read the repeated assurances you have communicated to me of your desire to carry forward this object in the most extensive and effectual way possible. The confidence I reposed in the Society in regard to this country, induced me to commence the translation of the New Testament on your account into the Quichua, or ancient language of Peru, and the answer I received from you some time ago, has shown me that I was not mistaken in regard to your views.

The same confidence as to the views of the Society, and a hope of being able to do something in the way of circulating the word of God, in places not yet visited, or but very partially, by this messenger of peace, has induced me to come to this city at the present time. It is my intention to set out from this place in two or three days for Bogotá, the capital of Colombia. In my way I shall pass through Riobamba, Ambato, Tacunga, Quito, and Popayan, all of which are populous cities, and where I expect to sell a considerable number of copies of the Spanish New Testaments.

The present state of the war in Lima renders

abortive every attempt to forward education there, and very little can be done in the circulation of the Scriptures by sale, on account of the very great pressure of the war, which has reduced the city to much distress. Under these circumstances, I thought the best time I could find for visiting the quarters above mentioned, and perhaps for visiting my native land, was the present. I set out then from Lima with this intention, and to perform the part of an agent of the British and Foreign Bible Society. I am not sure, but I may feel myself under the necessity of petitioning you for my *travelling expenses*. I never intended to charge you for any services I might be honoured in doing for your Society, if possible to avoid it; but the low state of my funds at present, on account of the war here, may urge me to do what otherwise I should not have done. I mention this at present, only in case it should be necessary. The prosperous turn the war has lately taken in Peru, encourages me to hope that what is due to me by the government of that country will be paid in due time, and in that case my little services shall cost you nothing.

I left Lima on the 5th ultimo, and at that time the supply of New Testaments, and of the four books of the Old Testament, printed with a small type, of which you wrote me, had not arrived. I had anxiously looked for their arrival for some weeks before my coming away, as by the date of your

letter, I thought there was sufficient time for their reaching that place. I was very sorry in not having been furnished with this supply before entering upon my present journey, as I think the volumes printed with the small type would have been very acceptable, and the whole Bible also would have been equally so, as it has been often sought for. I have just one Bible with me to show as I go along, by way of specimen, in order to incite curiosity, and a desire to possess it, when it may be supplied to all those places. This copy I bought in Lima for this express purpose, and hope it will serve the end in view. I have brought about 800 New Testaments with me, and in this place I have found the supply you sent by the Grecian to Mr. Lynch, and which I thought had gone to Chile. I am glad at finding these here, as it enables me to send a quantity to Guatemala by an opportunity which offers from this place in a day or two. The rest I will dispose of otherwise. I mentioned to you some time ago, that I had sent two boxes to Guatemala of those which came to me by the Grecian. I have however learned, that the vessel in which they were sent had changed her destination, and that they have not yet arrived at that place. The accidental finding, in this place, the cases brought by the Grecian, enables me now to supply this deficiency, and also to send by the same person a supply to California. As to the boxes formerly

sent, though they did not arrive at the destination intended, I entertain no doubt of their safety, and of their being profitably disposed of somewhere, and of which I expect to hear in due time.

I shall now state to you what has occurred on the part of my journey already performed. The first object I had in view, was to visit Truxillo, where I expected to find my good friends who take so much interest in the Peruvian translation of the New Testament, and who had laboured so diligently to accomplish it. I accordingly embarked on board a vessel bound for that place, and where I safely arrived in due time. I was sadly disappointed in not finding my friends there as I expected. Not one of them was to be found, nor could I ascertain with certainty where they were, but heard that one had been seen going to one place and another to another. The suddenness of their leaving Lima prevented us from making any arrangements about our translation, and we had not even time to bid each other adieu. The abruptness of our parting, rendered more severe my disappointment in not finding them in Truxillo, where I intended to make arrangements with them for carrying forward this work during my absence. I had brought from Lima the manuscript of the whole New Testament in the Quichua language, together with the Gospel of Luke, thoroughly revised and prepared for the press. I mentioned to you in my last, that I would endeavour

to carry your resolution into effect regarding the printing of 1,000 copies of this revised part. I mentioned also that all the printing presses had been removed from Lima, but that two were to be found in Callao, and that I would ascertain whether the work in question could be done there. Upon enquiry, I found it could not. In consequence of this, I wished to get the Gospel of Luke printed in Truxillo, and for that end carried the MS. to that place, that it might be carried through the press there. And in regard to the MS. of the other parts of the New Testament, I expected that our friends, in their exile, might go on revising and correcting it. All these plans, as you see, have been frustrated. I therefore carefully packed up the whole MS. and addressing it to one of our translators, gave it into the hands of an English gentleman going to Lima, to be delivered according to the address, when the expulsion of the Spaniards from Lima (which is soon expected) would enable our friends to return. I also wrote a few lines explaining my wish regarding the revising of the MS., and regarding the printing of the part already revised. The English gentleman of whom I have spoken, has kindly offered to advance all the money that may be necessary for carrying this into effect. From these arrangements I expect that the work will be set agoing again in the course of two, or at most three months from this date; for according

to the *present* aspect of the war, the Spaniards will not be able to continue longer in possession of Lima, although they may, and probably will, retain the fortresses of Callao till a later period.

Having touched upon this subject of the Spanish cause here, I cannot forbear mentioning to you the singular interposition of Providence on behalf of the cause of liberty in this quarter. On the 6th of August last the two armies came in sight of each other at a place called Junin, between Pasco and Tarma. The consequence was, that a battle took place between the cavalry of the two parties. There were 1,200 of the Spaniards and 800 of the Patriots. An eye witness says, "The concussion was tremendous, as they came up to each other at full gallop. In a quarter of an hour, upwards of 400 men lay dead upon the field, more than three-fourths of whom were Royalists. All this havoc and slaughter was caused by the lance and sword, principally by the former. Not a shot of any description, was fired." In a short time victory began visibly to declare for the Spaniards, and the General at the head of the patriot cavalry was made prisoner. At this critical moment, by some scarcely explained movement, the Spaniards got somehow into disorder, and began to give way. This was followed up by the Patriots, and in a very short time they obtained a complete victory. The whole of the Spanish army was, in

consequence of this defeat, struck with a panic, and by forced marches endeavoured to get out of the way of the enemy as fast as possible. Bolivar immediately advanced, and the Spaniards continued to flee before him with all speed. On the 22d August, only 15 days after the battle, the advanced guard of the patriot army entered Guamanga. Five of the finest provinces of Peru thus fell into their hands in the short period of about a fortnight. The Spanish army has been sadly reduced and dispirited by their rapid retreat, and the army of Bolivar has increased in numbers and in strength. I consider this to be a *deadly blow* to the Spanish cause in this quarter of the world, from which I think and hope they will never recover. With this cause will terminate, I trust, the reign of oppression and violence, of ignorance and fanaticism in Peru, and by which it has been borne down for these three hundred years. So perish all tyranny and ignorance from the earth !

I should perhaps beg your pardon for having drawn your attention so long to the concerns of war and of politics, as you are men of peace and of no party, and your only occupation is speaking peace to them who are far off and to them that are nigh. Still, however, you will remember that the book whose circulation we are engaged in, detains our attention in many places with the account of wars and revolutions. But you will say that all these are related there merely from their being connected

with the grand moral and religious revolution of the world through that great prophet who was to come. This is certainly a right view of the subject; and motives of a similar nature, I trust, and not party nor malicious principles, have induced me to detain you a moment upon the wars of this quarter of the world. I firmly believe that the deliverance of this country from bondage and oppression, and the mental emancipation of its inhabitants, depend upon the success of this revolution. The Spaniards, as is well known, have greatly impeded, not to say prohibited, the progress of knowledge and of true religion in America. It is not easy therefore, nor is it proper, to remain indifferent as to the issue of this struggle.

I now return to our work of peace, and to Truxillo. I wrote the Society some time ago, of having found a useful and zealous co-labourer in that city, and that I had forwarded to him from Lima a supply of New Testaments. At the first he met with some difficulties, owing to the ecclesiastical authorities of the place. These were at length overcome, and he was allowed to commence the sale of the Scriptures publicly. When he had obtained leave to do so, he printed an advertisement, and posted it up in the public places of the town, intimating the sale. The consequence was, that he had sold when I was there about 100 copies. He had also written to his friends the Vicars in the provincial towns, but he had not then, from

the shortness of the time, received the answers to his letters. When these arrive, he expects several orders for New Testaments to be sent to the various towns in the department of Truxillo, which contains a population of upwards of 300,000. In addition to this mode of circulating the Scriptures, my friend informed me that he was about to put in practice a method of lending the New Testaments in the different houses which he is in the habit of visiting, and in others which he intends to visit for that purpose. Our friend's medical duties give him a facility for carrying this into practice. He intends to lend the New Testament for a day, or for two or three days, as circumstances may direct, and to call again for it himself at the given time. Upon calling for it, he says he will ask them if they wish to purchase it, and if so, he will sell it at a price corresponding to the circumstances of the individual; and if they do not wish it, he will take it with him and lend it to some other, to whom in turn he will put the same question, and thus sell it or take it with him, as circumstances require. You will easily see that this way of doing will cost him a good deal of labour and care, but he seems to count nothing of these, if in this manner he may be the means of circulating the word of God, and of drawing the attention of the people around him, to its all-important contents. As he makes all his rounds on horseback, he will, I hope, be enabled fully

to verify his benevolent purpose. He showed me a pair of saddle-bags, which he told me he had got made for the very purpose of always carrying about with him a supply of New Testaments. He gave me one hundred dollars to account of sales, which was rather more than what he had received.

The next thing I have to notice in Truxillo, is, I conceive, of some importance, and will prove, I trust, the means of greatly extending the operations and diffusing the blessings of the British and Foreign Bible Society. What I refer to is, the finding of an additional agent who takes a lively interest in the diffusion of the Scriptures, and in every other means by which his countrymen may be benefited. The individual in question is a clergyman, and a man of rank in that order. He is Vicar-general to the army, and possesses a considerable influence. His residence, at present, is at Moche, a little village about four or five miles from Truxillo, and of which place he is rector. This, however, is only a temporary residence, during the occupation of his home by the Spaniards, and from which, in consequence, he was obliged to flee. The place of his nativity and of his permanent residence is in the province and near the city of Arequipa, towards the southern extremity of Peru. It is this circumstance in particular, that will render his services valuable, as we have already an active agent in Truxillo. He intends to return to his

native province as soon as the course of the war will permit. Arequipa is in the centre of a populous country, and he will have an extensive field of operation. Another circumstance renders the acquisition of this gentleman very valuable, and that is his thorough knowledge of the Indian or Peruvian language, which is very extensively spoken in that quarter. To this I add another feature in his character of yet more importance, which is, his compassion for the oppressed and degraded state of the indigenous population of Peru, and the lively interest he takes in ameliorating their condition, by his representations to the government upon the subject, and by his personal labours. No individual I have yet met with in these countries, has offered himself so decidedly and so heartily to promote the cause of your Society, as this gentleman; and from all the circumstances I have mentioned, you will see that his good will and his services must be considered a great acquisition.

I considered the time spent in visiting Truxillo abundantly recompensed in meeting with this fellow-labourer, and I found, in this circumstance, some relief from the disappointment I had met with in not finding there the friends I had expected. My falling in too with that individual was perfectly accidental, for I had no knowledge of such a one being in that place. But then again we must remember, that "all chance is but direction which we cannot see." Blessed be God who leadeth

us by ways we know not, but which *he* knows, and which will lead us to the glorifying of his name, when that is our object. I must not omit to give you the name and address of our fellow-labourer. It is "Dr. Don Manuel Fernandez de Córdova, Vicario General del Ejército del Peru, y Cura de Salamanca del Obispado de Arequipa." I have given you this address in Spanish to enable you to write direct to our friend, should you feel so inclined.

I shall now leave Truxillo, but before I go on board, shall just notice a little incident. Truxillo is about six miles distant from Huanchaco, which is the sea port town of that quarter. In going down to this port, I happened to get a very bad horse, which soon becoming restive, I was obliged to leave it at a house upon the road, and to walk down under a burning sun. After I had walked more than half the way, a person came riding up to me and offered me a horse, which of course accepted. He told me he had observed me on foot from a distance, and had pushed forward to offer me assistance. Upon entering into conversation I found my obliging friend was a peasant, belonging to a neighbouring village, where he had a family to which he was returning. We spoke a little about education in general, and of his family in particular. I learned from him that he could read, and was anxious that his children should be well instructed. I asked him if he had

ever seen the New Testament, to which he replied in the negative, and from less to more, he intimated to me that he would be glad to purchase one if he could find it, for the use of himself and of his children. When we arrived at Huanchaco, he would accept of no remuneration for his kindness, and as I found my luggage there not embarked, I brought him a New Testament and made him a present of it, in return for his unsolicited and friendly attentions. He received it most thankfully, and we parted.

On the 24th we sailed for Guayaquil, but as we carried a gentleman with us at the request of the government, we had to call at Paita to land him there. We cast anchor in that port on the 26th, after sun-set, and early next morning I went ashore to see the place, and took three New Testaments with me. I went into a store near the landing-place, and being invited, took a seat upon a bale of cotton. After some general conversation, I opened my treasure, and offered the New Testaments for sale at one dollar each, and in a few minutes they were bought. Some little time after, I was asked if I had any more. I replied that I had, but that they were in the ship. I immediately went on board, and just as we had got our anchor up, a boat came along-side, in which I recognized the person who had asked me for more New Testaments. He came on board and bought two dozen, for which he paid me eighteen dollars. As

we were by this time under way, the boat had to return ashore without loss of time, whilst we, with a most propitious gale, made for this port.— On the evening of the 29th we cast anchor off the small town of Puná, on the island of the same name. You will remember that this island is famous in the conquest of Peru, by the Spaniards. According to the accounts of it that remain, it seems to have been very populous at that time. It is not so now. There is, on the whole island, only one little village, namely, the one I have mentioned, and which does not contain above 200 inhabitants. We landed at this little place for a pilot to conduct us up the river. I took with me, as I had done at Paíta, three New Testaments. When we landed, we found some people on the beach, to whom we communicated intelligence of the rapid progress of Bolívar. We were invited into one of the houses, and after having talked a little upon various subjects, I opened my casket and presented my New Testaments, which they were all very curious to see. Whilst they were looking through them, one of the neighbours came in. “Here!” said one who was examining the New Testament, “here is a book that will tell you about the beginning of the world, and a great many other things.” His friend replied, that he cared very little about the *beginning* of the world, but that he wished to know something about the *end* of it. Upon hearing this, I told him

that the book he had in his hands was the very book that would suit him, as it would inform him particularly about the end of the world. I sold the three New Testaments in this same house, and as our captain had by this time made arrangements with the pilot, we got on board again, and set sail. On the following night (the 30th) we arrived at this place, at eight o'clock. Before we cast anchor, an English gentleman came on board, to whom I had a letter of introduction. He kindly invited me to his house, where I am comfortably lodged, and from which I now write you.

I intend to stop in this place only a few days, during which I shall endeavour to dispose of as many New Testaments as I can, and in the way that may be most profitable. I now close this letter, and shall inform you of the success I meet with here, in my next communication.

Guayaquil, 11th October, 1824.

MY letter of the 5th current will inform you of the motives and objects which have brought me to this place. It will also inform you of what progress I have made in the circulation of the Holy Scriptures, and in objects connected therewith, from my leaving Lima till my arrival in this quarter. I proceed, therefore, to state to you the occurrences of Guayaquil in reference to these matters.

Some time ago, and of which I believe I informed you, I sent from Lima twenty New Testaments to a Gentleman here, to be sold at one dollar each, if opportunities should offer, of disposing of them among his friends. This gentleman holds a principal situation in the government, and had been recommended to me by a relation of his in Truxillo, as a person desirous of doing good. Upon my arriving here, I called upon him, and found him to be a person worthy of the honourable appellation just mentioned. He told me he had disposed of the New Testaments, and he gave me twenty dollars which he had received for them.

As soon as I had reached this place, I mentioned to some persons that I had a supply of New Testaments for sale, and in consequence I sold one hundred and sixty-eight copies. After thinking for some time upon what would be the speediest and most effectual way of disposing of the New Testaments, it occurred to me that the best thing I could do would be to print an advertisement, and to give notice of the sale by posting these up in the public places of the different towns I pass through on my journey. This, you will see, would at once draw the attention of the *public*. The only objection that occurred to me was, that it would be a kind of challenge to our opponents, or at least an intimation of our hostile operations. This obstacle I kept in mind, but did not think our adversaries would be able to make any effectual

resistance. More powerful, I believe, are those who are for us than those who are against us. The encouragement to make such an attempt as this, arises from the great and happy changes already effected by the revolution going on in this country, and, I trust, now concluding. I could not have ventured upon such a thing under the Spanish government. What is going forward in these countries is truly a *revolution* in every sense of the word.

I accordingly wrote out an advertisement, and got it printed in the government printing-office in this place. Translated into English it runs thus: "To be sold in (a) the New Testament of our Lord Jesus Christ, in one volume, well printed, and neatly bound, at the low price of *eight* rials. This sale will continue for (b) days only, and it is expected that those who wish to procure for themselves this sacred code of our Holy Religion, will improve the occasion now offered them." As this advertisement was intended not for this place alone, but for others also, I left the blank (a) to be filled up with the pen to suit each place, and the blank (b) I leave for the number *one*, *two*, or *three*, as my time will permit, and as the importance of the town visited may require. When these notices were finished, I caused some to be put up in this place, saying that the sale would be for *three* days only. In a few minutes after putting them up, I enjoyed the great satis-

fraction of seeing it produce much better effects than I had anticipated. At noon the notices were put up, and at one o'clock I had sold *fifteen* copies. In the next hour I sold *forty-seven*. In the course of an hour and a half during the time the store was open in the afternoon, I sold *one hundred and twelve*. Next day I sold 262 copies. The day following, which was also one of the three days of sale, happened to be a festival day held to celebrate the declaration of independence in this town four years ago. The stores in consequence were all shut, and public business suspended. Nevertheless, there were *eleven* copies sold during a few minutes before breakfast, when the store was open for some particular purpose. To-day I set out on my journey to Quito, but I may perhaps sell some before I go, as I cannot go off before four o'clock in the afternoon, having to sail up the river with the flood tide.

The whole number disposed of in this place is 615, and for these I have received 542 dollars 2 rials.—The greater part were sold one by one at eight rials each, but sometimes I sold a dozen or two together, and in that case sold them somewhat cheaper. To the number of copies already mentioned, I add the 30 disposed of, as noticed in my last, and three copies sold in Truxillo of those in superior binding, making in all 648 copies since the commencement of my tour. To the amount of monies received in the same time as above, I add,

what I received from Dr. O'Donovan, from the gentleman here as previously mentioned, and for those sold in Paita and Puná, and the three just noticed, making 153 dollars, amounting in all to 695 dollars 2 rials. Of this sum, I have remitted 500 dollars to Messrs. Cochran and Robertson, of Lima, with whom I keep my accounts. This sum will be applied to carrying forward the translation and printing of the Scriptures into the *Peruvian* language, agreeably to your resolution upon the subject, communicated to me some time ago.

Need I add any thing to the above by way of comment or observation? Is it not most gratifying to see so many seeds sown in this town? Let us join together in prayer, that He who causeth the rain to descend from heaven to fertilize the ground, and to raise into fruit the puny efforts of man, may cause his blessing to be upon the seed sown in this place. As it is sown in weakness may it be raised in strength, and produce at least a hundred fold.

P.S.—12th October.—Our boat did not sail yesterday, and thus gave me the opportunity of adding 71 to the number of copies formerly mentioned, and 71 dollars to account.

The preceding sentence was written in the morning, and now, in the afternoon, I add 52 copies more, making in all, in Guayaquil, 738.

Guaranda, 25th October, 1824.

MY last letter to you was written in Guayaquil on the 12th instant. On that occasion I noticed that I had taken that freedom with you in regard to writing, which we often take with our friends without the danger or the thought of offending on the one hand or on the other. The letter referred to was short and could not well be longer from the circumstances in which I was then placed. Before I had finished it, the master of the canoe in which I was to leave Guayaquil, had knocked at the door according to appointment, at four o'clock in the morning. Although, however, that letter was short, I did not consider that I had left you uninformed as to the circumstances that had occurred during my journey from Lima to Guayaquil, as as well as those that had occurred in the place last mentioned. I wrote upon that subject two letters of some length, to the British and Foreign Bible Society, detailing these matters with some degree of minuteness. Of these two letters I requested Mr. B. to forward you copies, and doubt not that such will be forwarded to you immediately upon their arrival.

In the two letters referred to, I stated the measures I had taken in circulating the Scriptures in Guayaquil, and the unexpected and happy results which followed in the sale of 738 copies of the New Testament. It was gratifying, I assure you,

to see in this manner almost the whole city come together to hear the word of God, and it was not less so, to pass along the streets and to count one, two, three, a dozen perhaps, diligently engaged in reading their New Testaments. Who could pass along under such circumstances, in any other frame than that of thanksgiving and prayer?—thanksgiving to God for having disposed so many to attend to the things which belong to their everlasting peace, and which I may say, have been hitherto hid from their eyes,—and prayer, that the eyes of their understanding might be enlightened, that they might be turned from darkness to light, and might enjoy that inheritance which the Lord hath prepared for them that love him. Nor could I feel otherwise, nor withhold from expressing those feelings, as I walked over the spot where sin has deposited his spoils won in that place. The small and the great are there. My prayer to God was, that through means of the word of life then circulated, many from that spot might, at the voice of the Archangel, awake to life and everlasting glory.

We read in the sacred page upon a certain occasion, some thousands of years ago, when the sons of God came to present themselves before him, Satan came also among them. The same seems to have been his practice in Jerusalem, in Antioch, in Philippi, as well as upon other occasions of ancient and modern date. That he was not absent on this occasion in Guayaquil, we may *a priori* be

assured of. That he was successful, however, I have not yet learned. I did, indeed, overhear that some priest had said something against the reading of the New Testament, but I had some suspicion that the information was not quite correct. As a counterpart to this, several priests and friars bought of the New Testaments. At one time, I think there were *five* friars in the store at one time to purchase, and one of these took *thirteen* copies. At another time, a friar, who had bought a New Testament, came afterwards inquiring very anxiously for the whole Bible, and was much disappointed upon learning that there was none. I told him that some two months after, some Bibles might be expected, and that as only 50 copies were ordered, he had better put down his name if he wished to secure one for himself. Upon my telling him so, he immediately subscribed for *two* copies. This person told me that all the friars in his convent had bought New Testaments, and that they were all highly pleased with them. It is really encouraging to see the word of God circulate in this quarter with little or no opposition.—I may add further regarding this matter, that I was upon very good terms with the rector of Guayaquil during the few days I remained there. I paid him a visit, accompanied by a friend to introduce me, and next day I received a very courteous visit from him in return, accompanied by the ecclesiastic next in rank to himself. He has, besides, given me two

letters of introduction, warmly recommending me to his friends in Quito. Do not all these things, my dear friend, lay us under obligations to give thanks unto him in whose hands are the hearts of all? And are not such occurrences calculated to encourage us to labour in this sacred cause and to ask of the Lord *liberal things* according to his promise? I am persuaded you so feel, and so act, but still it is not unnecessary to remind you of these matters, to stir up your pure mind by way of remembrance, and thus to add line upon line. Let us then continue instant in prayer, that the Lord would pour out his blessing upon this country, already white unto harvest.

A little after four o'clock on the morning of the 14th, I got into the canoe which was to conduct me from Guayaquil to Babahoyo. The river Guayaquil is navigable at all seasons as far as the latter place, a distance of about 40 miles, and in the rainy season, when the river is high, boats pass some 15 miles farther up. The navigation is performed in balsas, and in large and small canoes. The small canoes are made of a single tree hollowed out, and the large ones are built like our boats, and capable of carrying several tons, but made in the shape of the small canoes. It was in one of the large ones I took my passage to Babahoyo. It is in general by no means a pleasant voyage that is made between these two places. On the one hand, the heat is very great; and on

the other, the mosquitos are numerous and active. The effects arising from the bite of this troublesome insect are still, at the distance of more than a week, very visible on my hands, and also on my legs, where they were defended by the stocking only. On the first day, owing to the excessive heat, I felt very unwell, but enjoyed good health on the following day. On this occasion I experienced from some of my fellow-passengers those friendly and soothing attentions which adorn the female character, and which, on several occasions, I have seen exhibited in regard to myself and to others during my residence in this country. We were nearly three days in our passage. The river *abounds* with alligators. I might almost say, it is *full* of them. Great numbers lie basking on the banks with their horrible mouths wide open, and upon coming close up to them they plunge into the river, and swim about like so many logs floating around you. At one time I counted, in a very short distance, all at one view, on one side of the river, to the number of forty, and at another time I saw twenty, close together. Very few are found at or below Guayaquil, as the water is salt for some miles above the town. In the rainy season, however, when the great quantity of fresh water keeps the salt water down below the town, the alligator is found farther down. I made several inquiries as to the feeling of this animal towards man in this quarter, but could not get any well

authenticated information of its seizing upon human kind, and the frequency of bathing in the river speaks the same language. It seems, in this river, still to observe that fear and regard to man which all the animal creation once possessed, but which has now in regard to several animals been effaced, and in most cases, I believe, through the cruelty of man towards the animal creation. All accounts, however, agreed in affirming that the alligators here often seize upon hogs, and other small animals, when found close to the river. Whilst speaking upon this subject I may also notice, that in all the low lands between the sea and the mountains in the parts subject to periodical rains, lions, tigers, and serpents abound, particularly the latter. The lions I am told do not attack man, nor does the serpent, except when trode upon.

Many topics of conversation occurred during our passage up the river. The sale of our New Testaments was known to every body, and thus afforded a subject of conversation in which we could all take a part. Of course I had also something to say upon this subject, as it was well known that I was the seller of them. Two copies were on board, one of which had been purchased by the captain of our canoe, and the other by one of the passengers. I have already told you of the evangelical aspect of the streets of Guayaquil, and the same aspect at times was exhibited on

board, both of the New Testaments being frequently in use at the same time. During the many things that were said, arising from what was read, (the reading being frequently aloud,) a conversation took place, the relation of which will probably interest you, and more especially as it affords a specimen of the progress of *thinking* upon religious subjects in this country. The subject was a delicate one, but so much the better, as a specimen. The worship of saints was the matter treated of, though I do not remember what gave rise to it. I stated my views upon the subject, appealing to the Scriptures and to common sense in support of my opinion. A very keen and interesting conversation immediately took place, in which four, besides myself, took a part, and you will be surprised when I tell you that three of the four took my side of the question. The one who was opposed to us happened to be a stout disputant, and thus gave occasion to a thorough discussion of the matter. Among other things brought forward to show the incongruity and sinfulness of the worshipping of saints, I stated that the Apostle Peter himself, (who according to them is the prince of Apostles and saints,) refused this worship, and in proof of this, I referred him to the tenth chapter of the Acts. This passage was turned up and read by one of the company, and it appeared to all of us, except one, conclusive upon the subject. Our opponent, however, de-

fended himself, by alleging that although Peter, upon that occasion, refused worship, he refused it because he was not glorified, but that after death things were otherwise.—You agree then, I remarked, that worship is not to be given to the saints when upon earth, but it is lawful, you say, to give this worship to them after their death. Let us then go to another passage, I said, and see who of the inhabitants of heaven are to be worshipped. I then referred to the last chapter of the Revelation, namely, “When I had heard and seen, I fell down before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them who keep the sayings of this book: *Worship God.*” This passage cut off the refuge which our friend had taken in his distinction between worshipping a saint on earth, and a saint in heaven. He then took refuge in *the church*, alleging that since authority had been given to it by Jesus Christ to order and direct the concerns of his kingdom after his ascension, it was our duty to obey its orders, and one of these orders was, the praying to the saints. You know, of course, how *I* would have got rid of this objection, that is, by sweeping away this authority of the church altogether, and I stated this to be my opinion. The captain of our canoe, who took a large share in the conversation, and who saw in the church an authority to which he con-

sidered himself bound to submit, assailed our opponent by another argument, and a very effectual one. He came close up to him, and with an air of having something in his mind worth saying, "Is it not," said he, "the duty of children to reverence their parents, and to obey them readily and constantly?"—"Certainly it is," replied his friend. Our Captain continued: "And if a parent should tell his child to steal, to lie, and such like things, should the child obey?"—"Certainly not," was the reply. "You are right," says the Captain, "and that is just our case with the church. It is our duty to obey it, as it is our duty to obey our parents, but if our parents or the church bid us do what is obviously wrong, in that case it is our duty to *disobey*." You see what an excellent argument this was, and it completely silenced the other, and left him without any thing to say upon the subject, except mere general talk and repetition. Our Captain having gained this triumph, turned to one of the four, who seemed rather to acquiesce in the strength of our arguments from the Scripture, than zealously to defend our side, and put this question to him. "Can you tell me," said he, "why the priest reads all the service and prays in Latin, a language of which I do not understand a word, and thus leaving me, when in church, as a mere statue, without knowing what I am saying or doing?" This was a hard question, and it was answered significantly, but without words. Our Captain next

comes up to me, and says, " You see every one sets up his little machine to gain his dollar." I thought I understood his meaning, although couched under a figure, but as I wished it to be well understood by all, I asked him what he meant by it. After a short delay he answered me, by stating, that the church and the priests had made various laws and ceremonies for their own benefit, and that they might thus put a dollar into their pocket.—Various other things were said, and among which the New Testament was praised as a book any one might read and understand, and not like the prayers of the priests, which no one understood, perhaps not themselves. One of the four alluded to, towards the end of the conversation, said, in a very distinct voice, and in the hearing of all, " If I were going to die, this is my faith; I believe that there is one God who made all things, and that there is one Redeemer who died for us, and who rose again; and as to the worshipping of saints, and all the rest of it, I know nothing." I should not omit an observation of one of our female passengers. When two of us were debating about the worship of saints, she observed to me that she did not like such conversation. Why so, I replied. Because, said she, if saints are not to be worshipped, then it will follow that we are not to pray to the Virgin Mary neither. I said, in reply, that I thought her reasoning worth being heard, as it was a fair deduction, and requested her to put it in the form of a question,

to the one of the four who appeared the coolest, and who, as I said before, rather acquiesced in the strength of our arguments than defended our side. As soon as silence was obtained, the question was put, and the answer returned was just what I would have said if called upon to reply.

You will see in the whole of this conversation a freedom of thinking and of speaking, which you probably did not expect, and I confess that I was myself greatly surprised at it, notwithstanding the many opportunities I have had of observing the sentiments of the people of this quarter. In the higher and more enlightened classes of society, I have often met with liberal sentiments, but as the two persons who took the chief part in the above conversation were of the lower class, it was both new to me and interesting.

On our arrival at Babahoyo, I found lodgings difficult to be procured, as the houses seemed all occupied. As soon as this was known to one of my fellow-passengers, he took me to his father's house, where I enjoyed comfortable bed and board, kindly bestowed and free of expense, during the two days I remained in that town. As I intended to make no stay in this place, but push on, I gave no public intimation regarding the sale of New Testaments; yet, through means of my fellow-passengers it came to be known that I had these for sale, and in consequence I disposed of fifty-one copies for which I received fifty dollars; one

copy being a present. I may mention, before leaving this place, that it lies very low on the banks of the river, and is overflowed in the rainy season. The church stands upon a spot elevated some feet above the surrounding parts; and I am told it is common for the people in that season to go up to the church door in their canoes. The usual practice in passing from Babahoyo to Quito, is to hire mules at the former place to Guaranda, and again to hire anew from that to Quito. I accordingly hired mules for this place, which cost me five dollars each, on account of the badness of the roads, though four dollars is the usual charge. The weather at the present time is very unfavourable, and it is singular to see it so at this season of the year. I had counted upon fair weather in this quarter during the whole time of my journey, according to the information which I had obtained in Lima, and am thus less prepared for rain than otherwise I would have been had I expected it. I may add also, that I like rain now worse than ever, as during these two years past I have not seen any. From Babahoyo to the base of the mountains the roads were very deep and bad. When we began to ascend the mountains, we found ourselves still worse situated. The very steep ascent, and the clayey slippery roads, rendered the journey very unpleasant, and not a little dangerous from the slipping of the mules, which were frequently brought down upon their knees. I shall not detain

you for the present with a minute account of the journey to this place, suffice it to say, that I arrived, here, the day before yesterday in the afternoon in perfect health and safety; and I feel, I assure you, upon looking back upon the road over which I have passed, a new motive for thanksgiving to the Father of mercies for my daily and hourly preservation. I shall just farther add, as descriptive of the mountains, that on the first day of our ascent, the barometer in the valley, in the morning, stood at 29.950, and where we lodged in the evening it stood at 26.141, which indicates a great rise. Where we lodged on the evening following it stood at 22.085. On the next day we passed the highest part of the ancient Indian road, where the barometer stood at 21.322.

The situation of Guaranda, from which I now write you, is about ten miles S. W. of the great Chimborazo. This king of mountains raises its majestic hoary head full in view. It is deeply covered from the top, almost to the base, with everlasting snow—snow which must have fallen, if not in the days of Adam, at least in the days of Noah. To-morrow I set off for Riobamba, when I expect to have a fuller view of it, as the road passes along it close to the skirts of its snowy mantle. Guaranda contains about 1500 inhabitants, mostly Indians, who all speak the ancient Peruvian language. There are several little towns in the glens

within the district, containing in all 14,000 inhabitants, and who all speak the same language. You will recollect that this is the language into which the New Testament has lately been translated in Lima, as mentioned in my former letters, and you will see here a still more ample field of usefulness for this translation, and the more so, when I add, that not only in this district is the language spoken, but also in all the towns in this quarter as far as Quito. What a wonderful extent and uniformity must the ancient Peruvian empire have had. The inhabitants of this town and the Indians of Peru have exactly the same features and countenance, as well as language.

Riobamba, 31st October, 1824.

SOON after my arrival in the town of Guaranda, I called upon the Governor, and made known to him the object of my journey in this quarter. I found him a man of intelligence, and a friend of the British and Foreign Bible Society. Observing him to be a person worthy of all confidence, and very desirous of the instruction of his countrymen, I made known to him, without reserve, the plans and operations of the Bible Society, and that I was travelling to forward its sacred object.

He was much pleased with the brief view of the Society which I gave him. He wished to see the New Testaments, and became the first purchaser himself. He also called upon those around to buy for themselves, by telling them to come and learn to be Christians from this book. I received many friendly attentions from him during the two days I remained in that place, and I think we formed a kind of friendship which may contribute to forward the objects of the Society in that quarter on future occasions. Notwithstanding my printed notices, and the encouragement of the Governor, I sold but a very few copies in that place, the whole number being thirteen. One cause of there being so few sold is, that almost all the inhabitants are Indians, and do not understand the Spanish language, at all events cannot read it. To which may be added the general apathy which always exists in small towns. The few copies, however, which have been circulated in that town, will form a beginning (I may say of an era) in that place, and will create a desire for more, both there and in the villages around, when, on a future occasion, some pilgrim from your Society shall climb the Andes to visit their abode.

On the 29th I left Guaranda on my way to this town. You will see by the map, that in visiting Riobamba, I was going out of the straight road to Quito, but I was anxious to visit this place, if

peradventure the Lord would incline the hearts of some here, as in other places to receive the word of God; and, generally speaking, my wish is to pave the way for future operations, as well as to drop a few seeds whilst so doing, and thus to be a pioneer in your service, in the service of this people, and, I trust, in the service of God. I told you that Guaranda, and the villages around it, lay upon the Andes; they are not, however, at the top, but lie on the western side or declivity of the great ridge, or Cordillera. After leaving Guaranda, there is nearly a whole day's climbing before you reach the top. Upon reaching the highest parts of the ridge, you have something like a plain, though of no great extent; and out of this plain, or rather this mountain, and from your very feet, rises the great Chimborazo. From Guaranda we turned our faces towards this great mountain, and began to ascend. As we approached it, it began to frown, and to forbid our drawing nearer. The rain, in a little time, began to fall very heavily; we pushed on; the hail succeeded, accompanied by vivid lightning, whose rapid flight, from our elevated situation, we could trace from heaven to earth. To crown the whole, the loud thunder rolled along as if Chimborazo were tumbling down upon us. To pursue our journey, under such circumstances, would have been foolish, and perhaps fatal. We accordingly turned our backs upon the mountain,

and began to descend, and to seek refuge in the first hut we could come to. After some little time we descried a thatched cottage, but we could not reach it, as the descent to it from the ridge, along which the road lay, was too rapid for our mules. Another and another we had to pass in this way, without being able to take shelter from the storm. We at length found a house to which we could descend, and I rode on towards it, and made inquiry if we could be lodged there. I received an answer in bad Spanish, saying, they did not understand what I said. I was obliged, therefore, to wait till the guide arrived, who understood the Indian language, and upon his putting the same question which I had put, we obtained refuge from the storm, and found, in our circumstances, the cottage converted into a palace.

I thus found myself in a cottage belonging to one of the indigenous inhabitants of the country, and had thus an opportunity of learning some things which could not have been so well learned in any other situation. I found that the inhabitants of this hut understood only their native language; and learned that this was the case with all the rural inhabitants of these quarters. The language spoken is that of Peru, into which, through your beneficence, the New Testament has been translated, and part of which will soon be printed. The need of having the word of God translated into this lan-

guage, is thus rendered more evident, and we see the field to be watered by it increased.

Towards the evening the sky cleared up, and as the sun was setting, the aspect around became beautiful. I stepped to a little distance from the cottage, and reached the road on the ridge which we had left some hours before. As I walked backwards and forwards in this spot, enjoying the serene and peaceful evening, I felt gratitude rise in my heart to the Father of mercies, for my protection and shelter from the storm. I had just gone over that beautiful hymn, of which the first and last verses follow :

“ When all thy mercies, O my God,
My rising soul surveys ;
Transported with the view, I'm lost,
In wonder, love, and praise.

“ Through all eternity to Thee
A joyful song I'll raise ;
For, oh, eternity's too short
To utter all thy praise.”

I had just repeated this companion of my travels, and was beginning to descend to the cottage, when I observed a person coming up, mounted on a very good horse, and leading another still better. I wondered to see him bend his course to the uninhabited mountains at such a late hour, and had the curiosity to wait his approach, to make inquiry.

"Pray friend," said I, "where can you be going this way at so late an hour?"—"I am seeking you," was the reply. —"Seeking me!" I replied. "Yes," said he, "I have a letter for you from the Governor of Guaranda." I received and opened the letter, and read, in the language of friendship, that my good friend, dreading that I should be worsted by the storm, had sent an excellent horse for me, with orders to his servant to travel on until he should find me, at whatever hour it might be, and to see me safe in Riobamba. Whatever might have been my feelings before, they were, at least, now "lost in wonder, love, and praise." I should have mentioned, also, that the servant delivered me a little basket, which I found to be filled with provisions for our journey, and into which, also, the hand of friendship itself had dropped a few sweet cakes. All these things, under the circumstances, in which I found myself, had a powerful effect upon my mind, and encouraged me anew to hope in God and to persevere in his service.

In a few minutes we stepped down to the hut, procured some provisions for the horses, some repast for ourselves, and passed the night as comfortably as we could. Early next morning we began to prepare for our journey. I had given our hostess a rial now and a rial then to give her confidence in my honesty; for there is some distrust in regard to provisions bestowed upon strangers, and it is

founded, I believe, on experience. Before setting out, I paid her all her demands, and gave her a little more; upon which she lifted up both her hands, and prayed for a blessing upon me, and thus we parted. After travelling for some time, Chimborazo looked out from the clouds, the first appearance of which, I confess, filled me with a kind of dread, more especially as I thought it frowned upon us again. As we went on, however, the day brightened, and we reached the mountain in due time, and took up our lodging in an uninhabited house on the side of it. During my evening walk the clouds entirely disappeared from the mountain, and it seemed to sit down in beautiful splendour beside me, and thus we became more than reconciled to each other. Next morning the same beautiful appearance was exhibited as we set out on our way to Riobamba.

At mid day we reached this place, which contains about 3000 inhabitants, with a considerable population in the villages around. I called upon the Governor, and presented him a letter of introduction which I had brought from the Governor of Guaranda. In this gentleman I also found a friend, and an encourager of our object. He directed me to the house of a friend, where I have a comfortable lodging. Upon stating to him my object, and showing him the advertisement which I wished to fix up in the public parts of the town, he ordered

his clerk to fill up the blanks according to my directions, and then sent one of the Alguazils to put them up. He bought six New Testaments himself, and during the two days of my stay here, I have disposed of 35 copies. To-morrow I set out for Ambato, accompanied by a soldier, which the Governor has ordered to attend me by way of a guide and a guard. Considering the shortness of my stay here, and considering that many more New Testaments would have been bought had time been afforded, I thought it advisable to leave 50 copies in the hands of the Governor, who kindly undertook to dispose of them as circumstances offered. For the same reason I left 50 copies with him to be forwarded by the first opportunity to the Governor of Guaranda. I have also had another object in view in doing so, and that is to convert, as it were, these individuals into members and agents of your Society, the importance of which you will at once see.

I have already noticed to you that the rural inhabitants of the district of Guaranda speak the Indian language only. The same also may be said of all the districts in this quarter, as far as Quito. I formerly stated to you, that in Peru a million of souls stood in need of the translation of the Scriptures into the Quichua language, and you now see how many thousands more may be added to this number. I have no doubt but the importance of

the translation in question will lead you to extend your beneficence to the translating and printing of the whole Scriptures into this language. When I find persons, particularly clergymen, with whom I can communicate with confidence, I state to them what has been done in regard to this translation, and the use that may be made of it in instructing the indigenous inhabitants of this quarter, which is by far the most numerous class of the population. To such individuals I mention, also, the happy effects produced by the schools in the Gaelic and Irish languages. I have succeeded in convincing many of the importance and practicability of educating the native population, and am much encouraged by the interest I find taken in this matter, by many persons of name and influence in the places I have visited. In this town, the prior of one of the convents, and the rector of the town, have promised to forward this object as far as lies in their power, and on my part I have promised to forward them some copies of this translation as soon as they are ready.

On the whole, there is great cause for thanksgiving, in seeing the Scriptures meet with so ready a reception in this quarter, and the more so when we consider that this is the first time this treasure has been offered them. Let us pray that the word of God may have free course in this place, and that it may be glorified.

Quito, 8th November, 1824.

THROUGH the tender mercies of the Lord I arrived in this city yesterday morning in health and safety. The same gracious hand who has guided me hitherto has provided for me a lodging in this place, in the house of the Marquis de San José, where I enjoy all the comforts that kindness and plenty can bestow. My last letter to you was dated the 31st ultimo, from Riobamba, and detailed the various circumstances that occurred in my journey from Guayaquil to that place. It now remains for me, therefore, to state the particulars of my journey from Riobamba until my arrival in this city.

Early on the morning of the 1st current, I set out for Ambato, and arrived there safely in the afternoon. Ambato is a larger town than Riobamba, and may contain 5000 people. In this place I found myself comfortably lodged in the house of the Governor. My luggage, along with the New Testaments, did not arrive till the following morning. Upon the arrival of the New Testaments, I showed them to the Governor, and told him of my intention of advertising them for sale, and inquired in what shop or store I could conveniently do so. He answered me, by saying, that his own house was at my service for that purpose. I accordingly stated in the advertisement, that the New Testaments were on sale at the house of the Governor,

and that the sale would continue but one day. It afforded me much satisfaction to see the interest taken in this matter by the Governor and by his lady, both of whom took great pleasure in showing the New Testaments to those who came to buy, and when I had to go out to pay or return a visit, they kindly supplied my place until my return.

You cannot but have observed the liberality, kindness, and encouragement I have met with from the Governors of Guaranda, Riobamba and Ambato, in the service of the Society. These circumstances are very encouraging as to your future labours and expectations in this quarter, and are circumstances of which you will not fail to take advantage. The three individuals mentioned, will be most ready, I am persuaded, on any future occasion, to forward in the most obliging and effectual manner the holy object of your Society. They will also readily lend their influence for the establishment of Bible Societies in their respective districts, as soon as a Society of a national character shall be formed in the capital, to which they may become auxiliaries. Of this Society in the capital, which I have much in view and at heart, I shall inform you afterwards, should it please the Lord to conduct me safely to that place. That you may not, however, lose the advantages already gained by the acquisition of these gentlemen, as co-operators in your work, I shall here give you their names and addresses in the style of the country. "Sr Coronel

Carlos Araujo, Gobernador de Guaranda ; Sor Ambrosio Dávalos, Gobernador de Riobamba ; Sor Nicolas Bácones, Gobernador de Ambato." In the preceding addresses, I have given you verbatim what you should write in addressing any letter to them. The best manner of communicating with these gentlemen will be through Guayaquil, as that is the nearest port, and with which there is constant intercourse. During the time I remained in Guayaquil, I stopped in the house of Messrs. Robinet and Wheelwright, and found there every facility afforded me in forwarding the work of the Society. If you would communicate with that house in your transactions with Guayaquil, Guaranda, Riobamba, and Ambato, you will find, I am persuaded, all attention paid to your concerns.

I mentioned above, that my advertisement stated the sale to last for one day only. I was, however, detained another day, and thus gave an additional opportunity for purchasing. The whole number sold amounted to forty-seven copies ; but a small number, indeed, yet great as a beginning, and as an encouragement. I may mention, also, that the rector and several clergymen bought copies, and that I heard of no opposition.

In one of my letters from Guayaquil I told you, that the 200 Bibles you had ordered me had not arrived in Lima when I left that place, and to my no small regret. I have, however, regretted that delay a thousand fold in the course

of my journey. I mentioned to you at the same time, that I had bought one Bible in Lima to carry with me, by way of a specimen, and to excite an interest to purchase when a supply should arrive. All my expectations in regard to this have been fully realized. The many offers I have had to purchase this Bible, have filled me with pleasure and with pain ; pleasure to see so great a desire for the word of God, and pain in not being able to satisfy that desire. Of the many occasions in which I have been so placed, none was so pleasing, on the one hand, nor so painful, on the other, as that which I experienced with the Rector of Ambato. He had been to visit me, and I went to his house to return his kindness. After experiencing much attention from him, he in a very formal manner urged me to sell him the Bible. I stated to him, upon this occasion, what I had been called on to state upon so many other occasions, namely, that the Bible I had was a kind of common property, that my object in carrying it with me was to show it to all, and to encourage all who wished for it, by informing them that a number of copies were coming, and that their desire would be realized in the possession of this precious volume. He however renewed his request, besought me to let him have it, and urged his claim in the name of all his flock, for whose use he said he particularly wished it. My difficulty here was great, yet I considered my

reasons for not parting with this volume still greater, and was thus obliged most unwillingly to withhold what, under other circumstances I would most gladly have bestowed. He said, among other things, to induce me to yield to his request, that I would be able to find a copy in Quito, for he had learned that some had been sold here some time ago, as was actually the case, for 40 copies of the 500 sold in Lima were brought here. I told him that there were some doubts as to my obtaining a copy in Quito, but that I would make inquiry when I should arrive there, and in the event of finding one I should send him my own copy, and at the price at which I purchased the other. Upon these terms we came to an agreement, and he remarked that I should not make any hesitation in regard to the price, for he would willingly pay what should be charged.

On the 4th current I left Ambato on my way to this city. There is a town called Tacunga or Latacunga about 20 miles distant from Ambato, and on the straight road to this place. From the consideration of having been much detained in my journey from Guayaquil, I wished to reach this city as quickly as possible, and on that account I intended not to stop at Tacunga, but to push on to a village called Mulaló, and to pass the night there, in order that I might reach Quito on the following day. I was the more inclined to do so, as I understood that Tacunga was in-

habited almost wholly by Indians, none of whom could use our books. Another arrangement, however, had been determined on by a higher authority than mine, and for a purpose which you will presently see. I had scarce left Ambato, when a Friar travelling for Quito, came up with me upon the road. As he was accompanied by a servant only, and unencumbered with luggage, he could get faster on his way than I could, accompanied as I was by the loaded mules. We, notwithstanding, rode together for some time, and fell into various conversation. He urged me to go forward with him, and to leave the loaded mules to follow us, which, after some hesitation, I complied with, and we went on together at a gentle trot. His intention was to stop all night at Tacunga, as he had some concerns to arrange there. He kindly invited me to stay there also during the night, in order that we might go on together next day towards Quito, offering me a hospitable lodging in the convent of St. Dominic, to which he belonged. I still, however, thought it my duty to push forward, so as to reach Quito next day, and which I could not do if I stopped all night at Tacunga. Before we arrived at the place, in passing a river, my horse, upon reaching the bank, which was rather difficult of access, stumbled, plunged again into the river, and nearly threw me into it. I got safely out, though considerably wet. This circumstance determined me to stop

at Tacunga till I got my clothes dried. Upon reaching the town, I went with my friend to the convent, where I got myself comfortably dried, and prepared for the journey. Before I was ready to set out, there came on a thunder storm, and by the time the weather cleared up, it was too late to set out. My good friends in the convent strongly urged me to pass the night with them, and which I consented to do.

I found this town larger than I expected, and as I was to pass the night in it, I was anxious to seize the opportunity of offering the word of God to them, although I had not much confidence as to the success I should meet with. In carrying this purpose into effect, I found myself rather embarrassed. I was lodged in a convent, and knew not what disposition the friars might have to the distribution of the Scriptures, especially to their being sold in the convent. I wished myself lodged elsewhere, and indeed any where else, but could not with any decency remove, as my friends loaded me with kindness. Had I known, upon my entering the town, that I was to have a sale of the New Testaments there, I would not have gone to the convent, more especially as I had a letter of introduction to the Governor and to another gentleman in the place. After some hesitation, I resolved to make an attempt where I was. I went pensively to the case in which the New Testaments were, took out one, and went

direct to the Prior to show it to him, praying all the while as I went, that the God of heaven would dispose his heart and the hearts of the rest to befriend the circulation of his holy word. My prayer was heard. The Prior was much pleased with the New Testament, and bought it. He showed it to one of the rest, and recommended it, whilst I did not fail to put in a word to the same effect, pointing out the advantages of the Scriptures to all, and how more immediately it concerned them, as ministers of religion, to possess it, and to recommend it to others. Yes, said one of them, it is the very book which concerns us, and we would gladly encourage others to receive it. I then told them that I had a number of copies, and that I wished to expose them to sale in that town. I showed the Prior the advertisement, and said, I should be glad to have the sale in the convent, if it were agreeable to him. By all means, said he, and immediately he filled up the blanks in the notices with his own hand, and sent a person to fix them up. The advertisements were scarcely up, when one, and another, and another came tripping in to purchase a New Testament. In a little, the buyers thickened, whilst all the friars stood around enjoying the sight, and warmly recommending the sacred volume to all who came, and assisted me in the sale when occasion required. The result was, that in two hours and a half, that is, till the night came on, I sold *one hun-*

dred and four copies, which was more than I had sold in Guaranda, Riobamba, and Ambato taken together, although I remained two days in each of these places. You see, by this time, I dare say, why superior arrangements called me to stop at this place, contrary to my own intention.

Among others, whom the sound of our horn brought together, came the Vicar of the town in *propria persona*. Upon learning who he was, I made my obeisance, and entered into conversation with him, as to the advantages of the word of God, and the duty of making it known to all, and to my great joy I found in him also a friend to this object. At an early period of our sale, I brought out the Bible, of which I have spoken above, and for the purpose there mentioned. It had the desired effect. It arrested the attention, and could have been sold many a time. I told all who wished to purchase it, that there would arrive in a few months a number of copies, and that all would be supplied. None being able to obtain it, a little circle resolved to improve the occasion to learn what it contained, while a friar in the middle kept reading aloud for a considerable time.—There was another attractive, namely, the Brief View of the Bible Society. This also drew the attention, and was eagerly read. Their approbation of the object of the Society, and their wonder at the effects already produced by it, alternately drew forth corresponding expressions. You need

not be told that I relished the scene before me, and enjoyed a high entertainment. I could not refrain from silent thanksgiving to the God above, as I brought out another and another parcel of New Testaments, to which I joined a fervent prayer, that on this occasion the word of God might be sown in good ground, and might produce in some thirty, in some sixty, and in some a hundred fold. I felt also my heart warm within me, whilst the contemplation of the British character, which was thus brought under review, called forth the just praises of my native land. O favoured isle! garden of God! where the fruits of righteousness grow more abundantly than in all the world beside. Peace be upon thee! In thee may the will of God be done—as it is done in heaven.

By and by the night came on, and our sale closed. After which we retired to one of the cells, and entered into general conversation. We were all pleased with each other. My friends, on the one hand, seized every opportunity to show their kindness and attention, and I, on the other hand, in return for their kindness, amused them with my mountain barometer, thermometers, and pocket compass, all of which were perfectly new to them, and highly entertaining. At a proper hour the friars retired to their cells, and I also retired to mine, where I passed part of the night in contemplating the scene which had just passed before me, and the rest in repairing the fatigues of the day.

I told the Prior of the convent and the others, that the sale which had been effected in that place, so much greater than in the other places I had visited in their neighbourhood, did great honour to their town. I took occasion also to return them my sincere thanks for the very active and friendly part they had taken in this matter, and told them I should have great pleasure in communicating the same to the Society in London, and which I accordingly now do. The Prior said that he should be very glad, upon any future occasion, to forward the objects of the Society as far as he could, and that in regard to any other supply of the Scriptures destined for Tacunga, he would most readily take charge of them, and dispose of them according to the directions which might be sent with them. The other Friars heartily seconded the Prior in all these matters. In conversing about the Bibles that were to come to them from Guayaquil, it was agreed that not fewer than fifty copies would be required for Tacunga, and I promised to write to Guayaquil in order that this number might be sent to them upon their arrival there from Lima. At the same time I write to Lima to forward a sufficient supply to Guayaquil of your second edition, which must, I should think, be already in Callao, or near it.

In the preceding part of this letter, I gave you the names and address of some persons who would gladly carry forward your object in the places

mentioned. I now add to this list another, namely, the Prior already mentioned, "El R. P. Fr. Manuel Peñaherrera, Prior de Santo Domingo de Latacunga." The person just named, as well as all his colleagues, will be most ready to establish an Auxiliary Bible Society in that place, when the proper time comes for doing so. I give you also the names of some others belonging to this convent, as my duty and my promise require of me, and could wish that in some corner of one of your monthly extracts or annual reports their names might be recorded, for I think they are worthy of it; and in seeing their names in any of these publications I shall feel myself as discharged from what nearly amounts to an obligation, and which my feelings of respect and gratitude towards my friends led me into. The names are as follows: Padre Mariano Quintana, Padre Narciso Molina, Padre Matias Granja. To which I add, as the last, but not the least, my travelling companion, Padre José Celio.*

* These names were not inserted in the Society's Extracts, as the Secretaries thought the doing so might, perhaps, compromise our friends there with their superiors. A letter, however, was written to the Prior, in the name of the Society, conveying to him those sentiments which his conduct, on the above occasion, called forth. A few weeks ago an answer was received from the Prior, in reply to this letter, in which he expresses his continued interest in the object of the Bible Society, and his desire to circulate the Scriptures in his native country.—It may be mentioned here also, that a suit-

I now conclude this letter, the writing of which has been the means of my enjoying over again the encouraging scenes which I have endeavoured to describe, and which I lay before you that you may comply with the pleasing duty of rejoicing with those that rejoice.—I only add, May God Almighty prosper you most abundantly in all your undertakings; and unto whom in all things be glory for ever : Amen.

Quito, 19th November, 1824.

A CONSIDERABLE time has elapsed since the date of my last letter to you, and during the same period, if I remember right, I have not been favoured with any of your communications. So that, as far as mere exchange of letters is concerned, I am not so much in arrear as you may perhaps be thinking. It is true, indeed, that it is my part to write to you, rather than yours to write to me, but that again supposes that I have something worth communicating. Now, I am sorry to say that this has not been the case during my partial silence, a silence arising from a very natural cause, that of having

able letter was sent by the Society to the Governor of Guarranda, and that a very friendly reply to it has been lately received. This gentleman continues a warm friend to the Bible Society.

nothing to say. I mean that I have had nothing to say about the *progress* of education in this quarter : and though I have still very little to say upon that subject, yet, knowing you take a great interest in the well being of this part of the world, and in my feeble efforts to promote it, I think it my duty to let you know at least where I am, and what I am doing.

You will observe by the line at the top, that I am in the city of Quito, and I shall now state to you why I am here, and what I am engaged in. You know how the war has raged for some time past in Peru, and that Lima has been for a considerable time in the hands of the enemy. I am not sure that I have expressed myself correctly in saying *the enemy*, a term applied by each party to the other, but which in the mouth of a neutral is an impropriety of speech. I beg leave to justify myself in this, by informing you that I am not a neutral in this contest, as all my feelings and my wishes are on the one side, and of course the other side is the enemy. I leave you to find out at your leisure what side I am on, and shall proceed to give you what information I have to communicate relative to our concerns, the concerns of education.

I left Lima in the beginning of September, with the intention of not returning to it for some time. The immediate cause was the impossibility of moving forwards in our work under the pressure of existing circumstances. The very utmost that

could be done was to keep hold of what we had obtained, and even that was done with great difficulty. Our model school in Lima, at the time I came away, contained about 200 children, a number somewhat less than what it contained some months previous to that time. This decrease is owing to the great poverty that existed there, on the one hand ; and on the other hand it arose from a natural fear in the parents lest their children should be picked up on their way to the School by the recruiting parties, a fear not altogether groundless. I may mention here, that there is another School on our plan, containing about 80 children.

You know that, for a considerable time back, I have had a desire to pass through that part of this Continent where I now am, but I was prevented from doing so, by the difficulty of leaving Lima in the state in which things were, and by the prospect of making a rapid progress in extending education over Peru. At the time I came away, the difficulty referred to was removed, and the prospect in regard to the other circumstance mentioned was altogether blasted, at least for a time. The difficulty I have noticed was the want of a proper master, in whose hands I could trust the school with confidence. The school, however, at my leaving Lima, was in the hands of a good master, with an assistant to aid him, whilst the superintendence of all is in the hands of my excellent friend the

Clergyman, of whom I have often spoken to you with approbation. From this good friend, notwithstanding these favourable arrangements, I was obliged to tear myself away. He urged me to stop, and would at length only hear of my going away in the expectation of my early return, and in the hope of my visit to England being turned to the advantage of the schools in Peru, as I trust it will, should I have the happiness to reach your favoured country.

I thought it advisable, and my duty, to seize the time that thus offered for verifying my long-intended journey. You know, I dare say, that it was not the mere desire of jaunting that led me to propose this journey to myself. The two objects which have hitherto more immediately engaged my attention in South America are those which form the work respectively of the British and Foreign Bible Society, and the British and Foreign School Society. With these two objects in view, I left Lima for Bogotá the capital of Colombia. Though I can never lose sight of any one of these two objects, yet that of the Bible Society is the main one in this journey.

I have been very much pleased with my journey, in the prosperity I have had in the distribution of the sacred volume. I have observed a very general desire to possess this book, and I have had the pleasure of seeing great numbers flock together, not to receive it as a present, but to buy it. Of

upwards of 1500 New Testaments which I had at the outset, not many remain. I had no Bibles. and was very sorry for it, as, from its being generally asked for, I am sure I could have sold many copies. It is gratifying to know that a supply of them may be expected in the course of a few months; and with this prospect I have revived the spirits of many who evidently felt disappointed when I told them that I had none.

It is truly a pleasing sight to see so many eagerly seeking after God; and it cheers the heart of the poor traveller, as he moves along now through the woods, now over the mountains, to think that he is the means of cheering the hearts of others, by putting into their hands the only book which can effectually cheer the heart with solid comfort. I refer you for further particulars regarding the circulation of the Scriptures to my letters upon the subject to the British and Foreign Bible Society.

Before I speak of the state and progress of education in Quito, I shall mention two circumstances which have occurred to me since I left Lima. I notice these because they are encouraging, as it respects the progress of education, and because they tend to prove what I have so often stated to you,—that there is a very general desire throughout this country for extending the benefits of education to all, and with all possible speed. The circumstances referred to occurred in Truxillo and in Guayaquil.

In both these places I received proposals from the magistrates to remain among them, in order to establish schools on our plan, and to promote the objects of education in general. In both cases I had a struggle with my feelings, though not with my judgment, in declining the honour offered me. Though my duty bade me pursue my journey, yet, in consequence of these proposals, I cannot help taking an additional interest in the progress of education in the places mentioned; and through the intercourse that took place upon this subject during my short stay in these tours, I expect some good will result, of which I shall afterwards inform you.

I come now to speak of the state and prospects of education in this city. The state of elementary education here is, at present, very low, but its prospects are more encouraging. Perhaps you are aware that the Colombian Government is taking active measures to extend education over all their share of South America. Some time ago a Central School on the Lancasterian plan was established in Bogotá, the capital. This school was set a-going by a friar who had been banished from his native country on account of his then-called revolutionary principles, and who had learned the system during his exile. Upon his return to America he established this school in the capital, which has now existed two or three years. It is the wish of the government to put a model school in the capital of each

department, and from these schools to send out masters to all the towns and villages the department contains. For this purpose the friar I before mentioned, has lately arrived here, and is getting his school-room prepared. I have had several conversations with this individual, and have been much pleased in observing the very lively interest he takes in the education of youth, as well as in the general progress of knowledge throughout his native country. It is delightful to shake hands with such persons, and to unite one's heart with them wherever they are found. I augur much good from the establishment and direction of schools by a person of this character. I do from my heart wish him great success, and a success equal to the desires of his own benevolent mind. The Intendant or Governor of the department is an excellent man, and very desirous of the progress of knowledge throughout this quarter. He is urging forward the school with all diligence; and to supply the children with books, he has bought of me 50 New Testaments.

The next thing I have to notice is of some interest, and respects female education. You are aware, that the education of this sex is very limited in South America. It is so in Quito, as might be expected. From the consideration that this is a large place, and the chief city of a large and populous district of country, I was very desirous of doing something towards establishing a

female school or academy here. I spoke to the Intendant and others upon the subject, and found them all willing to do whatever was practicable in carrying into effect such a desirable object. The plan I proposed was, to send for a well-instructed person or two from England, in order to establish at once a school or academy of the best description; and I promised to do, on my part, all I could to procure such persons upon my arrival in England. My proposition was very favourably received, and a plan was immediately thought of for carrying it into effect. The want of funds was the only obstacle that occurred, and where to find them was the object to which the attention of all was directed. At length it was discovered that there was a certain religious house in the city which had good funds belonging to it. This house is not a nunnery, though it is somewhat allied to it. It is what is here called a Beateria; and if one were called upon to give it a name corresponding to its nature, it might be called a House of Idleness. This name, at all events, would suit the character given me of it by the Intendant. To get this house and its funds was now the object of consideration, and a petition to the general government of Colombia was thought of for that purpose. You know that respecting a matter of this kind, it is necessary to interest the female sex themselves in it. I accordingly spoke with some ladies upon the subject, and found them very anxious to lend their in-

fluence to obtain the object in question. I am lodged and very kindly treated in the house of the Marquis de San José, and I wished that the Marchioness should take the lead in this affair, as a matter of courtesy on my part, and principally because she is the person of most influence in the place. I stated to her the plan proposed, of establishing a school or academy in the style of those in England, and was happy to find that she entered heartily into it. The way ultimately fixed upon for carrying forward the plan is this: The lady before mentioned, along with some female friends, is to draw up a petition to the Intendant, begging that something may be done for establishing a female academy in Quito. As soon as this comes into the Intendant's hands, he will state his opinion upon the subject, strongly recommending it, and pointing out where the funds may be obtained for the purpose. The petition thus prepared is to be put into my hands, and I am to have the honour of laying it before the Vice-President in Bogotá upon my reaching that city; and such is the interest taken by the Government in these matters, that I have no doubt of its complete success.

Quito, 24th November, 1824.

My last letter to you was written from this place, and dated the 8th current, the day after my arrival.

I then stated to you what had occurred to me from Riobamba until my arrival in this city. I shall now, therefore, proceed to give you an account of the reception your cause has met with in Quito

When I set out from Guaranda on my way to Riobamba, I left four boxes of New Testaments behind me, partly because I was going out of the straight road for Quito, and partly because mules could not readily be had to carry them. These boxes I left in the hands of my good friend the Governor, who kindly undertook to forward them direct to this city. Upon my arrival here, I found that these boxes had not arrived, although there was more than sufficient time. I waited for them with some impatience, especially as I had disposed of the contents of those I had brought with me, so that there remained none in my hands for sale in this place. During this delay of the New Testaments I had many inquiries for them, as it had got abroad that I had brought with me a good supply for this city. At length a part arrived, when I learned that the delay was owing to the owner of the mules. I gave notice publicly of the sale, as I had done in other places, and in a short time all were sold, amounting to 137 copies. After these were all gone, the inquiries after them continued, and I had to put off the inquirers, with telling them that there were two more boxes expected every minute. Day passed on after day without the arrival of these, until I was beginning a second time to think them

lost. Yesterday afternoon, however, they safely arrived, and as soon as they were opened 80 copies were paid for and carried off by a highly respected clergyman. Fifty of these were for the use of the schools here, and were purchased on account of the government, agreeably to an order given to that effect some days previous to their arrival. Twenty-five of the eighty were purchased at the request of the Provincial of the Convent of St. Francis, for the express purpose of putting a copy into the hands of each friar in the convent. I noticed in my last the triumph of our cause in the convent of St. Dominic, in Latacunga, and it affords me no small pleasure to be able to record what I may call a triumph of a similar kind, as just mentioned, regarding the Franciscans in this city. To which I may add, that the respected clergyman I before referred to, has orders from, I believe, all the convents to purchase one, two, or more *Bibles* for them on the moment of their arrival. The remaining five of the above mentioned eighty were for particular friends.

I have noticed to you, in my preceding letters, the desire manifested in the places I have passed through, for *the whole Bible*. This desire has also been manifested in Quito, and in a strong degree. In order to increase this desire, rather than supply the wants of these places, I have written to Guayaquil, directing the fifty Bibles which I formerly ordered from Lima to that place, to be sent to

these parts, in due proportions; only ten or twelve of these will come to this place, and these are already bespoken. I have also ordered to be sent to the different towns mentioned in my former letters, a considerable number of copies of the small New Testament, and of the Books of Psalms, Proverbs, &c.; the proportion for Quito is 200 of the former, and 200 of the latter; these I expect will meet with a very favourable reception, and will fall short of the demand for them. I have thus, you see, distributed the whole of the supply sent me as mentioned in your last letter, yet this supply, so distributed, will prove inadequate to the wants and the demands of these quarters. To meet this demand, we must have recourse to your *second* edition of the Bible, of which you have advised me, and of which I expect a good supply is already on the way to Lima. In that city, and also in Guayaquil, I have given the necessary directions for sending proper quantities to each place. The city of Quito is large, and contains upwards of 50,000 inhabitants. It is also surrounded by a populous country, of which it is the capital and the centre. On this account I have ordered to it 500 copies of the whole Bible, with a request to our correspondent in Guayaquil to remit 500 more, if the wants of the latter place will admit of it. I have mentioned to you the names of different persons who offered to manage your concerns in some of the places I have passed through, and I am happy in

having it in my power to say, that you have found a warm friend and an agent here in the Marquis of San José, a gentleman of the first respectability in this city, on account of his personal character, and on account of his large possessions in this quarter. From this gentleman I have received every friendly attention during my stay under his hospitable roof. He allowed me to sell the New Testaments in his own house, and encouraged his friends to purchase them. In consequence of his readiness to take the charge of the Society's concerns here, I have ordered the supplies for Quito, already mentioned, to be forwarded directly to him. You will also please consider him as your correspondent for this quarter, and can address to him accordingly. His address is "Sr Manuel de Larrea, Marques de San José, Quito." I spoke to this gentleman, also, regarding the formation of a Bible Society for the district of Quito, whose seat should be in that city. Into this matter he entered fully and cheerfully, and promised to do every thing in his power to commence and to carry forward such an establishment, as soon as a suitable opportunity should offer for doing so. I spoke also to the Marchioness regarding a Female Bible Society, and had the pleasure of being assured by her, that nothing should be wanting on her part to set such a Society on foot. I have thus endeavoured to place things in such a state as to induce the hope that the concerns of the Bible Society will

not be neglected here, but carried forward in a prosperous manner. I should have mentioned also, that several gentlemen, with whom I conversed about the circulation of the Scriptures, and about a Bible Society, much approved of both, and expressed their readiness to lend their aid in these matters. I trust these favourable circumstances, which form an encouraging commencement in this interesting and populous district, will be followed by results truly beneficial to all the inhabitants here, and gratifying to the members of the British and Foreign Bible Society.

There is a circumstance indirectly, or rather I should say directly, connected with our main object, which I should not omit to state to you. I carried with me two copies of the late Bishop of London's *Evidences of Christianity*, in Spanish. These I bought in Lima about the time I set off, in the expectation of their doing some good in the course of the journey. I showed this work to the Marquis, who immediately bought it. This he eagerly read, and was highly gratified with its contents. I could have sold the other copy frequently, but refused to sell it, as I intend to carry it farther on, and to dispose of it in some other place. The Marquis lent his copy to several of his friends, who were also much gratified with perusing it. From less to more, the interest in this work was carried, till it was resolved to print an edition of it in Quito by subscription, and this

subscription is to be solely among the ladies. This, you see, is a feeling very friendly to the cause of religion, and of the Bible Society. I suppose I need not to tell you, that a work on the evidences of the christian religion is not a little wanted in many parts in this country, as there are many who are verging towards, or are already gone into, deism. On this account, as well as on others, it behoves the friends of Christianity to bestir themselves in behalf of South America. The present is a very interesting and also a very critical period for this country. Much, very much, may be done at present, through prudent and zealous means, to instruct and confirm the wavering, and even perhaps to bring back those who have apostatized from the faith. If these measures were connected with means of instruction, as far as can be done, regarding the true principles and practices of Christianity, as taught in the Holy Scriptures, a very plentiful harvest, through the blessing of God, might be reaped. If it should please the Lord to spare me, and to enable me to reach my native land, I trust I shall find many ready to lend their aid towards such a sacred object.

P. S.—*26th November, 1824.*—I have now disposed of 360 copies of the New Testament in this city. May the Lord follow with his abundant blessing this seed which has been sown, and cause it to bring forth a hundred fold.

To-day I set off for Popayan, and trust that *He* who has preserved me thus far, will continue to me his blessing to that place, and thence onwards. I shall endeavour to drop a few seeds as I go along, and pray that these may fall into good ground.

Popayan, 1st January, 1825.

YOU will perceive, by the date of this letter, that it is a month later than it ought to be, according to our epistolary agreement. You will not wonder at this delay, when you consider that I am in the middle of a long and incommodious journey. The day on which I should have written you, I was travelling from Otabalo to Ibarra, and of course had neither leisure nor convenience for conversing with you. I now seize the opportunity of a few days rest which I enjoy in this city, to write you a few lines.

You will probably be expecting some account of the country in which I now am, and through which I have lately passed. I shall endeavour to satisfy your curiosity in some measure upon this point. I shall begin with Guayaquil. That place contains from 12,000 to 15,000 inhabitants, and is situated upon a river of the same name. There are regular tides in the river opposite the

town, twice in the 24 hours, and the same also takes place for a considerable distance above the town. The spot on which the town is built is very low, being only a very little higher than the river at the time of high water. The weather here is very hot, considerably more so than in Lima. This, together with a low and somewhat marshy situation, makes the place unhealthy, particularly in the rainy season. I could not help observing, however, during the short time I was there, that the want of cleanliness in the streets, and on the banks of the river, are circumstances which contribute, in my opinion, at least one half to the unhealthiness of the town. This port is the place on the Pacific which at present affords more articles of exportation than any other, and every succeeding year will make it more so. The cocoa from which the chocolate is made is the principal article, and of this several ship-loads go annually to Europe, besides what is used in Peru, Chile, &c. It is through this place that all the towns, as far as Quito, are supplied with European goods, and through this place also should these towns be supplied with the Holy Scriptures, and with other works which may contribute to enlighten and to benefit them with respect to time and to eternity. I have made arrangements there by which the Scriptures may be supplied to these quarters in future.

The town of Guaranda is high up on the Andes, and within a few miles of the great Chimborazo. It enjoys a temperate and healthy climate, notwithstanding its proximity to the Equator. I need not state to you the causes of this, as you are well aware of them. I may, however, say that Chimborazo exerts a considerable influence in moderating the heat which might be expected in this quarter. If you should ask me more particularly what I think of the climate, I would say, judging from my own feelings, that it is cold. So I felt it to be, but that arose partly from my having just come from a very hot climate. It is curious to observe the different feelings of two persons met together on the declivity of the mountains, the one ascending from Guayaquil, and the other descending from Quito. If you ask one of them regarding the climate, or weather, he says it is very cold; and if you ask the other, he says it is very warm; and so they respectively feel from the opposite climates they have come from. Guaranda is situated on the western side of the western Cordillera of the Andes. You will observe that the word *Andes*, is the general name of all these mountains, and *Cordillera* means the high ridge or line of mountains running nearly north and south. There are two great cordilleras which extend from Cuenca to about 100 miles to the north of Popayan. To the south of Cuenca and to the north of the department

of Popayan, one of the cordilleras disappears. In going from Guaranda to Riobamba, you first ascend the western cordillera to the top. On this *top* is the *base* of Chimborazo. The road is close along the base of the mountain and you would think you could lay your hand upon it. From *this spot* it does not appear a very high mountain, and the reason is obvious, as this spot itself is at a great elevation.* The whole of Chimborazo, except perhaps, a few yards, is covered with snow—everlastingly covered. Having reached this top, you see, for the first time, the eastern cordillera, vying with the western in height. You then descend down till you come to Riobamba, which is situated in a *level* plain between the two ridges, and at nearly an equal distance from both. The whole of my journey, from leaving Riobamba till my arrival in this city, has been in this great valley, between the two cordilleras of the Andes. In two days or three after leaving this place, I will have to cross the eastern cordillera on my way to Bogotá.

The two principal towns between Riobamba and

* The top of this ridge, or cordillera, cannot be less than 17,000 feet above the level of the sea. On arriving at this height, I recollected what I had often read of, that persons at great elevations felt much difficulty in breathing. I resolved to try the correctness of these accounts: and for this purpose, I alighted from my horse, and with a heavy great-coat on, I walked with a quick pace for half an hour. The result was, I felt not the slightest inconvenience in breathing.

Quito, are Ambato and Tacunga, and of which I have spoken in my letters to Mr. B.; the former may contain 5,000, and the latter 6,000. The greater part of this population consists of Indians, who all speak the ancient Peruvian language. The largest town in the whole of this extensive valley, between the ridges of the Andes, is Quito. It is a city of 50,000 inhabitants and upwards, and will not yield to any city in South America in point of population, except to Lima and to Buenos Aires. Its public buildings are much superior to those of the latter place, and not much inferior to those of the former. Its site is unfavourable, as it is placed on an uneven piece of ground.

In travelling from Quito to Popayan you experience a great variety of climate. Sometimes you have the unmitigated heat of the torrid zone; at another time you might imagine yourself in the neighbourhood of one of the poles rather than the equator; and again at other times you have a climate of the most delightful kind, equally removed from the extremes of heat and of cold. One of the coldest nights I passed on the journey, was within a few yards of the line. You will wonder, perhaps, at this variety, but I will explain it to you. Here and there, during the whole course of this long valley, from Cuenca to Popayan, you have, rising out of the one cordillera or the other, an enormous snow-capped mountain. It is evident

that the cold reigns uninterrupted on these towering summits, as the snow, its certain signal, is ever spread over them. Of course when the wind blows from these, it temperates (or perhaps somewhat more) the heat of the sun wherever it passes. Any place situated near these mountains is necessarily temperate, or cold. The coldest place in the whole road, is a place called Tiupuyo, some 20 miles south of Quito, because there you have Cotopaxi on the one side, and right opposite on the other you have Ilinisa, both of which are always covered with snow. I have thus noticed to you the cause of the cold, and shall now point out what is the cause of the heat in those places where its effects are most felt. Wherever there is a deep valley with sloping mountains around, and no towering summits covered with snow, for a considerable distance, there you have a climate of the same kind as is met with in the same latitude on the sea coast. As to the temperate places I have spoken of, they are always to be met with in the absence of these snow-covered mountains on the one hand and the deep valleys on the other. In these tracts the climate is delightful in the extreme, all the year round. In none of these parts have you Spring, Summer, Harvest, and Winter, but one uniform temperature from one end of the year to the other. In most of these places there are periodical times of rain, which form what they call

the Winter, whilst the dry season is called Summer. The farmer there may sow when he chooses, and may have his harvest in any month of the year; notwithstanding, however, there is some order attended to in this respect, but it is not uniform in all places.

Bogotá, 8th February, 1825.

SINCE my last communication to you from Quito, I have had a long, and by no means an agreeable journey. The distance from Quito to this place is considerable, the roads are very bad, and in passing through one district, there is no inconsiderable danger. On the 29th ultimo, I arrived safely in this city, and now seize the first opportunity that offers of writing you a few lines, to inform you of occurrences in these parts since my last, of the 26th November.

I intimated to you in the letter last mentioned, that it was my intention to drop a few seeds as I went along, or in other words, to endeavour to circulate the sacred volume, as opportunities might offer, in the course of my journey. I accordingly posted up my notices in those places, where I stopped for half a day, or upwards. In these country villages a great sale was not to be expected. The inhabitants are in general poor,

and very few of them are addicted to reading. Some copies, however, were thus put into circulation, and in such places, and under such circumstances, I always think much has been done if a kind of beginning has been made. I shall, in a future communication, state to you the number sold in each place, and the respective sums received since my leaving Lima. I would give you this account now, were it not that the scantiness of my time at present will not allow me to extract these notices from among my notes. I have now disposed of *all* the New Testaments I brought with me from Lima, and those which I found awaiting me in Guayaquil. I bless the Lord for having counselled me to undertake this journey, and thus to put into circulation a considerable number of copies of his holy word, and which would not likely have been accomplished, but by means of making a complete tour through these quarters. I have thus cause of gratitude to Him who distributeth his favours to whom he will, for having honoured me with a share of this angel-work, of communicating the revelation of God to man. I shall be glad also to know, that the plan I have taken meets with the approbation of the Committee of the British and Foreign Bible Society. I thought much about this journey before undertaking it, and prayed much to the Lord to counsel me in regard to it. And now, looking back over the

road I have travelled, and reflecting on the number of copies of the word of life, now in the hands of many people who had never before seen it, I feel my heart drawn out in thanksgiving and praise for all the way by which the Lord hath led me.

My labours in distributing the sacred volume on this journey must now terminate, because I have no more to distribute. In the multitude of my thoughts within me upon setting off from Lima, it occurred to me that I might, after reaching this place, extend my journey in your service to Guatemala, and from thence over-land to Mexico. Two objects I had in view in reference to this; the one was the circulation of the Scriptures, and the other was the procuring translations of the New Testament into the native languages of those parts. Of this latter object I wrote you some time ago. This intended journey, however, must now be given up, for various reasons. The first is, because I have no more copies of the Scriptures to distribute; the second is, because I feel doubtful if it would meet with your approbation to incur the expense of travelling through those parts, with the single object of procuring the translations referred to; the third reason is, the happy change which has taken place in Peru, in the termination of the war there, and which induces me to visit England as early as possible, that I may again return to Lima without loss

of time, in order to carry on the work of the Lord there, according to the grace and strength he may be pleased to afford me. I trust in the Lord that we shall have an opportunity of seeing each other face to face, before many months elapse, that we may talk over all the doings of the Lord, in making his word to circulate in this country and in every place, and that we may make arrangements for benefiting South America yet more extensively.

I have spoken of the *termination* of the war in Peru, and this to me is no small subject of thanksgiving; for the deliverance of the country from the Spanish yoke, and the rapid progress of the Lord's work, are closely identified. I wrote you from Guayaquil some months ago respecting this identification. It was then I gave you an account of the battle of Junin, and of the very important effects that followed. I then also ventured to speak of what were likely to be the ultimate and no very distant results of that battle. All these things the Lord hath now brought about, in scattering those who delight in war and oppression, and in commanding the destroying sword to return into its scabbard.—Rest and peace to this destroying instrument—and for ever! May it never more be drawn in this country, to cut in sunder afresh the peace and the progress of man! I send you an account of this late event in Peru, which I think will prove interesting to you and to your friends.

I expected to find, on my arrival here, a large supply of Spanish New Testaments, which I thought you would have found an opportunity of forwarding to some correspondent in this quarter. I have spoken with Mr. Henderson, the British Consul General here, upon the subject, and he informs me that there are neither Spanish Bibles nor New Testaments in this city, and that there is a demand for them. He also informs me, that he wrote about three months ago to Mr. Dowson, a correspondent of his, requesting him to forward some to this place. You will please make inquiry of Mr. D., who lives in Welbeck Street, if he has sent any; and in the event of none having been sent, have the goodness to forward to this city, as early as possible, a supply of each of your editions of the Spanish Scriptures. I have talked with Mr. Henderson upon this subject, and think he will be a very suitable person to manage your concerns here, and to correspond with you. He takes a particular interest in this matter, and desires me to assure you of his readiness to do all that lies in his power to forward your good work.

Bogotá, 25th February, 1825.

I HAVE noticed to you, more than once, the very favourable reception given to the Scriptures in these parts. I am now to state to you an excep-

tion, and it is in a quarter where it should not have been found. The only person whom I found unfriendly to the circulation of the Scriptures without notes, in the whole of the journey from Lima to Bogotá, was the Bishop of Popayan. I have stated his opposition in gentle terms, for truth requires it. I heard, soon after putting up the advertisements for the sale of the New Testaments, that the Bishop had spoken against the reading of them. I called upon him to know whether it was so or not, and to learn what were his objections. I had visited him before, and had had a visit from him in return, so that we were, on this second visit, on terms of a friendly intercourse, and we therefore entered freely into the subject of the sale and distribution of the Scriptures. I mentioned to him what I had heard, and inquired whether I had been correctly informed. He then told me the whole of what had occurred upon the subject. He said, a person who had bought one of the New Testaments, brought it to him and asked his opinion as to his using it. The person was a priest, and he named him to me. The Bishop, upon his opinion being asked, rose and brought the Acts of the Council of Trent, and pointed out to the priest the article there, prohibiting the use of the Scriptures without notes. He concluded, however, by telling the priest that he might keep his New Testament and use it. This, said the Bishop, is all that occurred upon this matter. He said farther, that it

was not his intention to oppose the circulation of the New Testaments in any other way. If any person chose to buy them, he would not interfere ; but if any one should ask his opinion upon the matter, he would refer him to the same article, as his duty required him to do. I said that I understood the article in question was as he had stated it, but that when I considered how many among all ranks of the catholic clergy made no account of that article, but freely encouraged the circulation of the Scriptures among their flocks, I was inclined to think that the article was qualified by something subsequent to it, or that it was not generally considered as in force. He replied to this, that there was nothing subsequent to alter the force of that article, but rather to strengthen it, and that whatever others did, he considered his duty to be, to follow the rules of the church in that and in all such matters, as every good Catholic ought to do. I said that I saw the force of what he said, considering what were the principles of his faith. I added, that notwithstanding his reasons, I could not but be sorry to see any opposition to the circulation of the Holy Scriptures, a book which God had graciously given to all, and which should, of course, be studied by all. I observed, also, that I was fully persuaded that very great advantages would arise from a general reading of the word of God, and from these considerations I conceived it to be my duty to put them into the hands of all, and to call

upon all to read them with serious attention. "Amen," replied the Bishop, "I also am of the same opinion. I am sure that it would be advantageous to all to read the Scriptures, but then let them be read with the necessary directions. If Bibles and New Testaments were to come here with the notes, I would be the first to promote their circulation." Our conversation was extended a good deal further upon this subject, and embraced the usual topics of this question, but which it is unnecessary here to repeat.

I am labouring what I can to establish a Bible Society here, and it is that alone which keeps me longer in this city. I am not yet sure whether I shall succeed or not, but my next letter will inform you.

Bogotá, 1st March, 1825.

MY last letter to you was written from Popayan on the 1st of January. I informed you at that time of some of the circumstances that occurred to me in the way, and gave you some account of the peculiar situation of the country from Guayaquil to Quito. I shall now resume this description, which I was obliged to break off abruptly in my last. I remained about three weeks in Quito, experiencing the kindest attentions from many friends. The remembrance of my short stay

in that place will always be agreeable. Thanks be to God for providing me friends in every quarter, and may they all be fully rewarded for all their kindness. I had several very interesting conversations with the Rector, and with some of the Professors of the College in that city, upon religious subjects; and one of the Professors who understands English begged me to let him have, at any price, two works I carried with me. These were Jones's Biblical Cyclopedia and Stewart's Philosophy of the Human Mind. He said that if I could not spare both works, he particularly wished for the first, as being in the line of his profession as a clergyman, and because he wished to examine the subject of religion, not merely from their own writers, but from ours also. I let him have both of them, with which he was much gratified. These gentlemen belonging to the College, whom I have just referred to, manifested an excellent and liberal spirit in regard to the improvements necessary in their mode of education in the seminary to which they belong. There are about 300 students in this college.

Nothing very material occurred in the journey from Quito until arriving at the province of Pastos. This province has been for a long time past in a very unsettled state. It has repeatedly raised the standard of rebellion against the existing Government, and has as often been reduced to subjection by the force of arms. At each time it has suffered

severely, and at present it resembles a deserted country; the finest fields and pastures are met with, without a single head of cattle. This province is still but ill at rest, and may be said to be subdued and reduced, rather than tranquillized. A proof of that is to be found in the banditti which exist in it. At the time we passed, there were three or four of these parties in different places, and one of them consisted of one hundred men. On arriving at Tulcan, which is about three days journey from the city of Pasto, the capital of the province, we had to take with us a guard of ten men. We passed from Tulcan to Pasto, without meeting with any enemy. But from what we heard afterwards, we may consider ourselves as having made a providential escape, as there was a party of 16 men seen in these quarters, a few days after we passed. In the city of Pasto, there is constantly kept a body of about a thousand men; some of these are employed in searching out and in persecuting these banditti; and some of them are employed in escorting the mail and travellers from that to the province of Popayan. The Governor of Pasto gave us an escort of forty men, and which was judged necessary from the general state of the province, and from a recent occurrence. This occurrence was the assault and murder of a merchant travelling from Popayan to Pasto, notwithstanding his having an escort of twelve men with him. The soldiers we brought with us behaved very well; we kept a

good look out, and mounted our centinels every night, particularly in that spot where the murder was committed, and where we passed the night. Had we fallen in with any of these parties we would have been hardly put to it, and had we been worsted, we should certainly not have escaped with life. From this, however, and from every other danger on the journey, the Lord delivered us. For all these mercies, I feel my heart stirred up with gratitude and thanksgiving, and I feel a desire more than ever to devote my whole life to the service of God, and to the service of mankind.

I have already stated to you the unquiet state of the Province of Pastos, and its desolateness in consequence. The City of Pásto, the capital, affords also a melancholy proof of this desolation. Its population has been reduced from 15,000, to, perhaps, not more than 4000, and in every street you meet with numbers of houses waste and uninhabited, with all the wood of the doors and windows torn out, and which was used by the military for firewood. You are not to consider this revolutionary spirit as extending throughout the country, but as confined exclusively to that province.

Upon my arriving at Popayan, I found there an English medical gentleman, of the name of Wallis, who has been upwards of twenty years in the country. Dr. Wallis shewed me much kindness; he was very friendly to the circulation of the Scriptures, and aided me therein as much as he could.

The number sold there was very small, considering the size of the place, on account of some little opposition from the Bishop, of which I have spoken in one of my letters to Mr. B. The topography of Popayan is worth noticing. It is situated in a very large plain, called the valley of Cauca. It is by far the largest plain in those quarters, the Cordilleras separating farther from each other there than in any other part, and the space between them is, in general, even, or nearly so. It is watered by a beautiful river, called Cauca. The population in the whole valley is exceedingly small, considering its size and fertility. There is little doubt, I think, but it will one day become a place of great population and importance. Its climate is healthy and delightful, with an everlasting summer, and its productions, taking one part with another, include every thing, from wheat to the sugar-cane. There is no part of Colombia which I have yet seen, nor, perhaps, of America, in which I could wish to live in preference to Popayan.

No part of South America, I believe, has felt more severely the effects of the revolutionary war than the city of Popayan and its neighbourhood. The city was taken and retaken, I believe, fourteen times, and there is scarcely an individual in it who has not a long tale of woes to relate, either of himself or of his friends. It has now enjoyed peace for some time, and is beginning to regain its former

state, but years of tranquillity are necessary to restore it fully. There is a mint here, which coins annually about one million of dollars, of the gold of Chocó, and from the mines of the province of Popayan. There is also coined there twenty thousand dollars of silver. The Director of the Mint is a gentleman of the name of Pombo, a literary man, and who has published two or three elementary works for schools, of considerable value.

From Popayan to Bogotá there are two roads across the cordillera, but the one to the south is the best. This is called the Pass of Guanacos, and lies nearly east of Popayan; the other is called Quindiu, and lies to the north. The cold on the top of the mountain is generally pretty keen. The ascent from Popayan is gradual, but the descent on the other side is rapid, and you pass quickly from a very cold climate to a hot one. It is a frightful road in some places. You have frequently to ascend and descend very steep places on this side of the mountain, from the many deep glens made by the rivers which you pass. You may be said to be riding up stairs and down stairs in these places, and in several of them it is literally so. The mules are wonderfully steady, being accustomed to these roads, so that they very seldom slip. Some years ago an Italian doctor, passing that way, was so frightened with the going down these stairs, that

he mounted his mule the reverse way, with his face backwards, and then leaned him down flat upon the mule. This attitude, together with his three-cocked hat and queue, afforded no little diversion to the muleteers who conducted him. This kind of road continues till you come to the town of La Plata, and after that you have a much better road, the greater part of which is in the great valley of the river Magdalena, and one of its tributaries. The usual stages or places where you hire mules, on the way between Popayan and Bogotá are, La Plata, Neiva, and La Mesa. In most places the mules are scarce, on account of the great number of these animals destroyed by the war. At proper distances on the road there are houses called Tambos, which are the inns of the place. These houses consist of a roof erected upon poles, and without any walls, so that they afford shelter from the rain, but not from the wind and the cold. The town of La Plata is pleasantly situated on the banks of a river of the same name, on the first lowlands after getting out from the great mountains. There is a great deal of fertile land about the place, affording a great variety of productions, including the sugar-cane, but these fertile lands are almost all lying waste. The river La Plata, about ten miles below the town, joins the river Paez, a river on the banks of which we travelled a good deal, and across which we passed

repeatedly. The La Plata and the Paez are nearly of the same size, and make a fine stream when united. When these two streams unite, the whole goes by the name of Paez. After traveling two days on the banks of the Paez, we saw it fall into the Magdalena, and lose its name there.— From the town of La Plata the heat begins, and when you reach the Magdalena it is very great, and continues so all along the banks of the river. This is decidedly the hottest place I ever was in. The thermometer every day rose to $97\frac{1}{2}$, and remained there two or three hours together. I was in a constant state of perspiration during the 24 hours, except, perhaps, from 2 o'clock in the morning till 8. This was the only respite, if respite it might be called. At Neiva we left the road and the mules, and took to the river, down which we went for some days. From Neiva to Honda the river is navigable in what are called balsas. The balsa consists of long poles or trunks of trees laid close to each other, with others laid over them cross-wise, and again, above this row, or above an additional one, is a kind of flooring, made of the bamboo flattened out. The wood of which these balsas are made is exceedingly light, and very well adapted for the use. In this vessel there is not a single nail used, nor a single rope. The poles are tied together with what are called bejucos, which is a species of plant that grows abundantly in these quarters,

and resembles a rope in length and thickness. With these, which are of all sizes, the whole work of nails and ropes is performed. Over the balsa is raised a roof, thatched with what the wood affords. This protects the luggage as well as the passengers from the rain. In this rude vessel we passed some days and some nights, sailing when we had light, and at night fastened by one of these ropes to a tree. The river was very shallow at the time we passed, so that we frequently got aground in the middle of the stream, at which time our boatmen, or bogas as they are called, had to get into the water and push us along. There was another evil of a worse kind which we had to encounter, namely, the trunks of trees sunk deep in the bottom of the river; sometimes appearing above the water, and sometimes not. It requires a good deal of dexterity to steer among these at times, as the current perhaps draws you straight to them. Against one of these sunken trees we drove one day, and fortunately broke it with the blow. The shock pitched our bogas into the river in a moment, but they were immediately again on board. This blow, however, broke some of our wooden ropes, and we were under the necessity of fastening ourselves to a tree till we got repaired. The bogas got into the wood, and got, quite at hand, other ropes of a similar kind, cut them down, repaired the bark, and in an

hour's time we were again at sea. The general landing place for travellers for Bogotá, is not so far down as Honda, but at a place called Fusagasugá. Here you leave the river, and begin to ascend the hills, and afterwards the mountains, and sensibly to change your climate from extreme heat to temperature, but a temperature which, under these circumstances, feels quite cold. On the last day's travel to this place, we began early in the morning to ascend the mountain by a steep and rugged road, closely wooded on both sides. We kept ascending till about noon, when we reached the top, and the wood disappeared. Here I expected we would have had, as usual, to descend again, but quite otherwise. On the top of this mountain is a large beautiful plain, and at the farther end of it stands the city of Bogotá

Bogotá, 5th April, 1825.

I HAD the pleasure of writing you on the 25th of February last, and of giving you an account of those places, in which the Holy Scriptures were distributed in the course of my journey. I noticed to you at the same time, the only instance I met with of opposition to the circulation of the Scriptures without notes. I also informed you of my endeavours to bring about the establish-

ment of a Bible Society in this city. By the last packet for England, I sent you a copy of No. 29 of "The Constitutional," a newspaper published in this place, and which contained an advertisement relative to the subject in question. By that advertisement, you would see that something was doing in the matter, and from the respectability of the gentlemen who are there mentioned, you would perceive that we had met with some valuable supporters, and that there was a prospect held forth of succeeding in this object. I now send you Nos. 30, 31, and 32, of the same paper, which will point out to you the different steps we have taken, and you will be able to notice also the progressive encouragement we obtained. You will perceive by the two last numbers that our Society at length obtained a fair and firm establishment. I say a *fair* establishment, because the whole of our transactions were done in open day, and because all who wished to state their objections were not only permitted, but encouraged to do so. Our meeting on the 24th was very well attended, and consisted of the most respectable class of the community in this city, both clergy and laity. We had, on that occasion, a very warm and interesting discussion of the point in question. A professor in one of the colleges was the first who spoke, a man of very respectable talents, and commendable for his Christian virtues, but withal full of Catholic prejudices. This gen-

tleman opposed our object, as being contrary to the acts of the general councils of the church, and as being injudicious and hurtful, especially under present circumstances. The next who spoke was the very respectable rector of the principal college of this city. In this gentleman we met with a warm friend to our Institution, and we had the pleasure of hearing him reply to the objections of the preceding speaker. Both these individuals are clergymen. The next who spoke was also a clergyman, a well known and eloquent preacher in this place, a man full of zeal, and who adorns his profession by a very exemplary conduct. This gentleman opposed our plans, as the first speaker had done, and even went farther, and said, that under existing circumstances, he considered it improper to have a general circulation of the Scriptures, even with the notes affixed. This last observation relieved us a little, in respect to the opposition we met with from this individual, as it was plain that, as a Catholic, he proved too much, and thus overshot his mark, and injured his cause, inasmuch as he carried things farther than either the Pope or the Council of Trent. This ended our opposition, or at least finished the list of our opponents, for no other individual present spoke on that side of the question. The gentleman, however, who had spoken first, was so full upon his subject, that he rose again and again to advocate his cause, until it was necessary to reply

to him from the chair as to order, and to the giving an opportunity to others to speak as well as himself. Several gentlemen spoke in succession, and warmly advocated the cause of the Bible Society in general, and pointed out to the meeting the consistency of the object of the Society to be established, with the laws and customs of the people of Colombia, and stating at the same time the great advantages that would certainly arise to their country, from a general circulation and reading of the word of God, not encumbered with notes, but in its own native simplicity, as it was delivered by the Almighty to mankind. The two Ministers of Government who were present, Mr. Gual, and Mr. Castillo, very ably, and at considerable length, defended and supported the object of the Society, and pointed out that there was nothing of a clandestine nature in the establishment of this Institution, but that it had the full and open approbation of the Executive Government of the country, and also of the ecclesiastical authorities.

After our plans respecting the Society had thus been clearly and openly stated to the assembly, and nothing kept back, and after we had heard all that was to be said in support of its adoption in Colombia, and also the objections urged against it, the sense of the meeting was taken by vote. The question put amounted to this: Is it compatible with our laws and customs,

as Colombians, and as of the Roman Catholic church, to establish a Colombian Bible Society in this capital as a national Society, and whose only object is to print and circulate the Holy Scriptures, in approved versions, in our native tongue; and does such a Society meet with the approbation of this assembly? This question was triumphantly carried in the affirmative, and almost unanimously.

I need not tell you how much pleasure I enjoyed in witnessing this triumph, nor how many anxieties previously entertained respecting the result of these meetings, were at once laid asleep, or were changed into that tranquillity, that peace and joy, which arise from seeing the name of the Lord glorified among men. I know you will participate in the same feelings, and will hail the establishment of this Society as a new era in South America. See here one of the happy effects of the political revolution! and it is but one of many, some of which are already visible, and the rest come on in their natural order and beauty. Blessed be God, who doeth all things according to the counsel of his own will, who maketh the wrath of man to praise him, and who in due time saith to the wars, as to the winds and the waves, peace be still! and thus leaving us in the midst of the calm, to exclaim, Who is a God like unto our God, who bringeth order out of confusion, and who maketh waters to spring up in the wilderness, and streams to flow in the desert.

Our last meeting to *establish* the Society was held yesterday afternoon, and consisted of those who had subscribed as members of this Institution. The President, Vice Presidents, the Treasurer, and Secretaries, were chosen at this meeting, and you will find their names in the paper; No. 32, I now send you. These gentlemen, you will see, are of the most respectable inhabitants of this place, and this gives at once a tone and a stability to our Society. Besides the preceding office-bearers, there was chosen a Committee, consisting of twenty, one half clergymen and the other half laymen. The gentlemen elected into the Committee, are also of the same highly respectable class as those whose names you have mentioned in the paper. It is intended to publish, as soon as possible, an account of the origin and actual state of the Society. Along with this will be published the Rules and Regulations adopted, the names of the office-bearers and committee, and a list of subscribers. To all of which will be added a short address to the people of South America, upon the object and the advantages of the Society. I have much pleasure in saying that the subscriptions already amount to 1380 dollars. I should not omit to mention to you, that all the meetings upon this matter have been held in the chapel of the University, which is in the principal Dominican Convent of this city. The Rector of the University and the Prior of the Convent have been

and are our very warm friends and supporters. With the former the subscription paper lies, and is daily obtaining additional subscribers. One of our secretaries is also a Dominican Friar, is secretary to the University, and formerly filled the office of secretary in the district tribunal of the Inquisition of this quarter. It is this gentleman who has written all the articles in the Newspaper about the Society, and what you read in the English part is merely a translation from the same article in Spanish, as written by him.*

I have now to say a few words respecting the conduct on this occasion of Mr. Gual, Secretary of State for Foreign Affairs, and now President of the Bible Society of Colombia. I wish to speak of the conduct of this gentleman in the highest terms, and in doing so, feel that I am not using the voice of flattery and adulation, but complying with the precept of rendering to every one his due. It is an act of injustice to withhold the praise that is due to any one, when a proper occasion offers of mentioning it. I had occasion to call upon him at different times, in regard to the preliminary steps for setting the Society on foot, and notwithstanding the hurry of business in his public situation, I always found him ready to spend a few minutes in listening to the propositions made to him

* These articles from the newspaper are added at the end of this letter, as descriptive of the state of the country in regard to these matters.

as to our mode of acting in this matter. He also cheerfully attended and presided at all our meetings, and constantly defended, with much judgment and eloquence, the glorious work of circulating the Holy Scriptures in their natural beauty, in every corner of his native land, over all this continent, and finally throughout the world.

Mr. Castillo, the Minister of Finance, also warmly advocated our cause, and these two gentlemen, as well as the Minister of the Interior, have given 50 dollars each by way of donation, and are, besides, annual subscribers of 20 dollars each. The Vice-President has also given us a donation and his subscription of 24 dollars.

I have much pleasure in noticing to you that Colonel Hamilton, H. B. M. Commissioner to this Government, and Mr. Henderson, the British Consul-General, have lent the influence of their names and of their purses to the forwarding of our Society. Colonel Campbell also, the British Chargé d'Affaires, just arrived in time to be present at our last meeting, and both he and Mr. Henderson were chosen members of the committee.

I have requested Mr. Gual to write a few lines to Lord Teignmouth, by way of introducing our new Society to a friendly correspondence with that great and venerable Society over which he has so long presided, with so much honour to himself, and with so much advantage to mankind. I expect Mr. Gual's letter to-morrow, and shall forward it

with this. He is going also to write a few lines in order to begin a correspondence with the American Bible Society.

I have now been detained in this city considerably longer than I expected upon my arrival here, but I have the satisfaction of thinking, that my stay has been prolonged in the forwarding of a good work. I now set off immediately, and expect soon to have the pleasure of seeing the friends of the Redeemer's cause in the United States; and not very long after, if the Lord will, I hope once more to behold my native land, and to salute there my friends and brethren in Christ Jesus.

Articles regarding the Formation of a Bible Society in Bogotá, extracted from "The Constitutional," a weekly Newspaper published in that City, in Spanish and English.

17th March, 1825.

On the 15th instant, at half-past five in the afternoon, a public meeting took place in the Chapel of the University of this city, at which were present Dr. Pedro Gual, Secretary of State for Foreign Affairs; Dr. Antonio Malo, Member of the Senate; Dr. Joaquin Gomez and Dr. Mariano Miño, Members of the Chamber of Representatives; Dr. Jose Maria Estevez, Rector of the College of San Bartolome; Father Joaquin Galvez, Rector of the University; Father Mariano Garnica, Prior of the Dominican Convent; Dr. Nicolas Que-

bedo ; and the Secretary of the University. The meeting was assembled at the instance of Mr. Thomson, Agent of the British and Foreign Bible Society, with the view of establishing a Bible Society in Colombia. The Rules for the proposed Society were read, and after some observations from Sr. Gual, it was resolved unanimously to call a general meeting on Sunday next, the 20th instant, at four o'clock in the afternoon, in the same place, in order to take into consideration the advantages or inconveniences of such an establishment in Colombia ; to obtain the general consent for the incorporation of a Society similar to that which has been the source of so many spiritual benefits to the human race in Europe, Asia, and Africa ; and of which a correct idea will be given to the public by means of the press. In the mean time, it is distinctly stated, that the sole and exclusive object of this Society is the dissemination of the Holy Scriptures throughout the world.

24th March, 1825.

On Sunday last, the 20th instant, the meeting took place which was advertised in the CONSTITUTIONAL of last week, for the purpose of establishing this valuable and important Institution. Upon this occasion eloquent and appropriate speeches were delivered by Sres. Gual, Castillo, and Herrera ; and, after a debate of considerable length, it was agreed to convene a general meeting, by means of circulars, for this day, (Thursday,) at four o'clock in the afternoon. The principal object of this invitation is to place the basis of the Society on the most permanent and respectable foundation ; to hear the opinions, and be benefited by the judgment of the gentlemen who may assemble ; and to determine de-

nitively upon what may appear most suitable and in conformity to the state and relations of Colombia. By the blessing of Heaven we hope to see accomplished the desires of those who have devoted their wisdom and love of their country to the promotion of so benevolent an undertaking.—We will have the pleasure of publishing a report of the speeches delivered on the occasion, also the rules and regulations of the Society, together with the objections that may be urged against it.

31st March, 1825.

At length the setting on foot of this establishment has been obtained, and its advantages will soon be known to those who are alike the friends of the religion of Jesus Christ, and of the true enlightening of the people. Endeavours were made to bring together all the principal persons of this city, by issuing upwards of 300 cards of invitation; and notwithstanding the smallness of the Chapel of the University, there assembled in it two-thirds of those invited. It is our intention to publish the speeches then made, together with the discourses offered us by some gentlemen who had not time to deliver them upon that occasion. This we promise to do with the greatest correctness possible. The opposition which has been made to this beneficent Institution by sinister interpretations of its object, is not to be wondered at, nor that strife of opinions which has already been manifested upon this important subject. It is, however, strange that any public writer should have said that it would be better to print two millions of copies of the Catechism, (the only book of instruction afforded to the people by our old oppressors,) than to print and circulate the Holy Bible. It is not suitable

in itself, nor is it consistent with our upright motives to excite contention. The exclusive object of the Bible Society which has been established in Colombia is, to facilitate to all Colombians the reading of the divine word, in our own native tongue, from approved versions, such as that of Father Scio, or that of the celebrated Torres Amat, which has just been published in Madrid with all the necessary licences: and this object will be accomplished without in any degree infringing upon the Articles of the Council of Trent. If this plan draw forth opposition—if this object is capable of producing bitter and extemporaneous censures, then we will be under the necessity of classing the people of Colombia with the most uncivilized people of the world. This Bible Society has been established with the consent and approbation of the most distinguished persons, actually entrusted with the Executive Government of the Republic, and the Ecclesiastical Government of the Archbishopric, to whom it belongs exclusively and without dispute to watch over the spiritual and temporal happiness of the people, and whose fidelity none without injustice can call in question.

7th April, 1825.

On the 4th current there assembled in the Chapel of the University, those Foreigners and Colombians who have so generously contributed to the formation of this establishment, and whose names will be published upon another occasion. Rules and Regulations for this Society were read, and were unanimously approved of as the laws of its organization. In conformity to these Rules, the subscribers proceeded to the election of Pre-

sident, Vice-Presidents, Treasurer, and Secretaries, when the following gentlemen were duly elected.

President.

DON PEDRO GUAL, Secretary of State for Foreign Affairs.

First Vice-President.

DON JOSE MARIA CASTILLO, Minister of Finance.

Second Vice-President.

DOCTOR JOSE MARIA ESTEVEZ, Prebendary, and Rector of the College of St. Bartholomew.

Third Vice-President.

DOCTOR JUAN FERNANDEZ DE SOTOMAYOR, Rector of the College del Rosario.

Treasurer.

DON JOSE SANS DE SANTA MARIA, Senator, and Comptroller of the department of Cundinamarca.

Secretaries.

FATHER ANTONIO MARCO GUTIERRES, Secretary of the University.

DOCTOR R. N. CHEYNE.

In the same manner the members present proceeded to vote for a Committee consisting of twenty individuals, one half of whom are Clergymen. The Society wished to place among its principal office-bearers the virtuous and worthy Governor of the Archbishoprick; but this gentleman, with his accustomed moderation, declined this honour, and very properly noticed, that the third article of the Rules reserved to the Ordinary of each diocese, the right of examining the edition of the Holy Scriptures that should be published by the

Society, in conformity with the decrees of the councils; and that the exercise of this power would prevent him, as Governor of this diocese, from accepting of the honour that this respectable Society wished to confer upon him.

It was then resolved on to print, as soon as possible, in the form of a pamphlet, the speeches made at the last meeting, the Rules and Regulations of the Institution, a list of subscribers, and the transactions of the Society. It was also agreed upon that the advertisements of the Society should be made through "the CONSTITUTIONAL," in consequence of its Editors having cheerfully employed their pages in promoting this Society. Finally, it was agreed on that the Subscription List should lie with the Rector of the University, at whose apartments all who wish to subscribe, may have an opportunity of doing so, on any day from eight to nine o'clock in the morning.

*To the Committee of the British and Foreign School Society.**

Gentlemen,

London, 25th May, 1826.

AGREEABLE to your wishes I sit down to give you a sketch of the progress, and of the actual state of education in South America. I shall begin at Buenos Aires, and shall take the different states in the order in which I travelled through

* Though this letter was not written in South America, as all the preceding were, yet its evident bearing upon the subject in hand entitle it, perhaps, to the place it occupies.

them. When I left Buenos Aires, in May 1821, there were eight schools for boys in that city, supported by the magistrates, and all of them conducted, more or less, on your system. There were, I think, about as many more schools in the small villages around the city. These were also under the care of the magistrates, but had not been put upon your system at the time mentioned. I had visited some of them for the purpose of organizing them upon this plan, but the never-ending revolutions of that unhappy period, prevented the proper measures from being carried into effect for their improvement.

Upon my leaving Buenos Aires, the schools were put under the direction of a very respectable clergyman, who, I thought, would conduct them with much advantage, but, from his not being well acquainted with the system, or from his being peculiar in the application of it, the schools did not improve, but rather grew worse. This state of things lasted for several months, until the Society, which had been formed some time before my leaving that place, becoming re-organized, and arousing from its lethargy, began to take a particular interest in forwarding education according to this system. Much was done through this means; and, I am happy to say, that I have lately heard that the Society continues its useful exertions, and is likely to become more efficient from year to year. As you wish me to mention some individual or individuals in the different countries in South Ame-

rica with whom you could advantageously correspond in furtherance of your Christian object, universal education, I give you here the name of the Secretary to the above-mentioned Society, Don Bartolomé Muñoz. This individual is a clergyman of great respectability, he possesses a spirit of active benevolence, and is a warm friend to education. With this gentleman you may correspond with great advantage to the furtherance of your object; and I am sure it will afford much satisfaction to the individual mentioned, and to the rest of the Society, to hear from you, and to labour with you in this good cause.

I am not sure whether I mentioned to you in my letters from Buenos Aires, the circumstances of the meetings at the first formation of this Society, being held in the chief Franciscan convent of that city. This is worth mentioning, as it shows the liberality of priests and friars on the subject of education. The Provincial of the order, Don Hipólito Soler, lived in this convent, and was very friendly indeed to our object. The uniform kindness and courtesy which I experienced in my many calls upon him in his cell, I shall never forget. The Prior of the convent was also very friendly. To the list of our excellent friends among the priests, I must not omit the highly respected Dean of Buenos Aires, Don Diego de Zavaleta. The nephew of this gentleman, Don Ramon Anchorez, was also a very particular friend, and often

encouraged me to go forward when obstacles lay in the way.

I have mentioned the labours of the Society in promoting Schools in that city. I must also mention, and very particularly, that the interest taken by the government, under the direction of Don Bernardino Rivadavia, greatly contributed to carry forward this noble object. The labours of the gentleman now mentioned, in instructing his countrymen in true political wisdom, by precept and by example, and his exertions in forwarding the cause of knowledge and general education, have mainly contributed to give to Buenos Aires, (what it indisputably enjoys) the first rank among the new American states. His name will ever be associated with the happiest part of the revolution of that country; and he will long be looked upon as its best benefactor. Accounts have just reached London, that this gentleman has been recently elected President of the United Provinces of the Rio de la Plata, an honour justly due to him as the regenerator of their independence of Spain, and of their dependance upon each other. We may, I think, fairly augur, that much good will be done in the advancement of education by this individual throughout the various provinces of the Union, at the head of which he is now placed. I think a letter of congratulation from the Society is justly due to him, and, from what I know of his sentiments, I have no doubt of his readily acceding to

any plans the Society might suggest for the establishing of schools throughout the provinces.

Through the means above stated, the number of schools has greatly increased in Buenos Aires since I left it. The Rev. Mr. Armstrong, in a letter lately received by the Bible Society, reckons them to amount to about *one hundred*, and thinks they may contain about *five thousand* scholars. In the letter now referred to, Mr. Armstrong states, that he had presented 500 New Testaments to these schools on the part of the British and Foreign Bible Society, and he expresses a hope that this precious volume is likely to be generally used in all the schools before long.

At the time I left Buenos Aires, there was a very good girls' school, on the British system, containing 120 scholars. I have not heard particularly of this school since that time, but hope it continues to prosper as it then did. The person who organized this school was Don José Catalá, a native of Spain, and a zealous promoter of education. This gentleman was the first who studied the system at our schools in Buenos Aires. He was afterwards appointed to be master of the central school, and continued in that situation until a few weeks before I left that place.

I mentioned to you, in some of my letters, that I had paid a visit to Monte Video, where I was kindly received by the first ecclesiastic of that place, Don Damaso Antonio de Laranaga, a priest of a liberal and enlightened mind, and a friend to education.

This gentleman laid the subject of the establishment of schools on the British system before the magistrates, and, in consequence, I was authorized to send a master to them, who was to receive a salary of 1200 dollars a-year, whilst engaged in establishing and superintending the schools. The person most qualified for this undertaking was Don José Catalá, already mentioned. He was, accordingly, sent there with a supply of the necessary articles for making a commencement. I received, whilst in South America, different letters respecting his progress, which was at first slow on account of the war in which that place was involved, and the scarcity of funds consequent upon it. Afterwards he was enabled to get on better. The last letter I had from him is encouraging, of which I shall give an extract :—

“ The school which I formed here has produced upwards of eighty children well instructed in elementary education. These have given satisfaction to those best qualified to judge, and to the public in general, in two public examinations which have taken place. The number of children now in the school is 208. Two years ago, I formed a private school upon the Lancasterian system. It contains at present forty children belonging to the best families of this city, who pay for each child six dollars a quarter. The master of this school is a young man of excellent talents, and of good conduct. He attended the central school for a whole year, in order to learn the system well, and to ap-

prove himself capable of conducting a school upon these principles. He expected to be employed in one of the schools which the magistrates were about to establish, but as it was impossible for them to carry forward their purpose, owing to the disturbances of the times, I advised him to establish a private school. The young man had not means to do this, as he was the son of a poor widow. The Society, however, gave him lessons, slates, and pencils, and Mr. Noble gave him the wood to make the seats and desks. Thus provided, he offered to instruct, under the auspices of the Society, and by my direction,—elementary education, and also the principles of geometry, trigonometry, and geography, and to hold a public examination of his pupils every year. I am happy to inform you that the children are making very great progress, owing to the steadiness and fidelity of the master, and to the six well instructed monitors whom I sent him from the other school, each of whom knows more than any of the masters of this place.

“ I am sorry to inform you that the master of the central school died about three weeks ago. In consequence of this misfortune, I have been obliged to take the school into my own hands until another master be appointed.

“ I mentioned to you, in a former letter, that I had organized Mrs. Hyne’s school in Buenos Aires on the Lancasterian system, with this peculiarity in the arrangement, that the children are taught

in English one day, and in Spanish the other; as she has scholars who speak these languages respectively, I sent her some of the lessons printed here for the use of her school."

The school here referred to is kept by an English lady, and was just beginning when I left Buenos Aires. It was afterwards fully established on your system as above mentioned. I have had frequent information respecting the prosperity of this school, and am told that the youth of that city show a great desire to study the English language, and are making progress in it. Their parents have thus shown their desire for the education of their children, in instructing them in our tongue, and they have shown their liberality in sending them without scruple to be educated by an English lady belonging to the Protestant church.

In the preceding review of the schools in Buenos Aires, there is much to cheer the minds and hearts of those who interest themselves in the welfare of their fellow-men, and who use their best exertions for this end, in the way in which they can be most effectual, namely, in the instruction of the young. To see the youthful flocks increasing in numbers, and growing in the knowledge of the purest religion and morality, by reading and imbibing the sacred oracles, is a sight truly gratifying, and to hear of this will, I am sure, afford much satisfaction to the Committee of the British and Foreign School Society. It will also, I trust, lead you to renewed exertions on behalf of that country, and, knowing

your readiness to do so, I beg leave to suggest the propriety of sending out a person possessing good talents, and well acquainted with your system, that he may be employed in extending education through the various provinces of these United States; and, in recommending this measure, I repeat my conviction, that the gentleman now elected President of these States, Don Bernardino Rivadavia, will take a pleasure in seconding your views.

I now turn your attention to the provinces of Mendoza and San Juan, as these form a part of the United Provinces of the Rio de la Plata. In March 1822, I visited these places, and found a very great desire existing there, in regard to education. Our excellent friend, Dr. Gillies, was at that time (and still is) residing in Mendoza. He had contributed much to create such a desire, and was very active in using every means for satisfying it. It was through his very urgent request, that I visited these places, I was much gratified with what I saw there, as regards a growing spirit of knowledge and liberality. The governor of Mendoza was very friendly to the establishment of Schools. A Society for promoting them was established a few days after my arrival, and a petition was presented to the Governor, that a small printing press, belonging to the town, might be placed at their disposal, that they might print lessons for the schools, and might otherwise gain a

little for promoting their objects. This request was immediately acceded to, and the press and the types were transferred accordingly. A newspaper has been printed at this press for some time, and it has greatly contributed to enlighten that quarter. A girls' school was begun whilst I was there, and measures were taken for establishing schools for boys, which were afterwards carried into effect. After these favourable circumstances had been some time in operation, a storm overtook our worthy friends. They were like to be overwhelmed by a spirit of fanaticism, which had raised itself against the promoters of education and reform, by those of a contrary mind. The enemies of righteousness prevailed for some time, but at length they stumbled and fell, and truth and improvement again appeared, and prevailed, and now reign in triumph. Those individuals who had combined together to benefit their country, and whose benevolent arrangements were thus for some time impeded; these very individuals are now the chief persons in the government, and are thus enabled to carry their measures into effect.

In the Province of San Juan I found many enlightened individuals who were warm friends of education. There were, no doubt, many of other feelings and wishes. A printed circular was sent to the different persons of note in that place by the Governor, inviting them to a meeting in his own house, for discussing the subject of establishing

schools on your system. A good many attended, and some were for the measure, and some against it. The Governor was a warm friend to the object, and the meeting broke up by his signifying, that it was the intention of the government to use its best endeavours to forward this object, I left some Scripture lessons for the schools in that place, as I had done in Mendoza, the price of which, together with the expenses of my journey there, were paid by the Governors of these two places.

Before I leave San Juan, I wish to notice the meritorious conduct of Don Salvador Carril. In the meeting referred to, he was one of the principal defenders of our objects, and strongly urged the adoption of the proposed plan. Some time after, this gentleman was appointed Governor in that province. When holding that situation, he wished to use all his influence for the establishment of religious liberty in his native province. I have great pleasure in stating that in this *he completely succeeded*. He has thus had the honour of leading the way in this important matter, and of making his own province *the first part of South America, to declare for Religious Liberty*. The date of this *era*, for such it may be called to this new continent, is the sixth of June, 1825. The province of Buenos Aires has adopted the same wise and liberal policy, but the first honour is due to San Juan, and to its Governor Carril.* I must not omit to mention

* At page 32, it is stated that religious liberty was publicly acknowledged in Peru, under San Martin. This acknow-

here, Mr. Rawson from the United States, and who has long resided in San Juan. His name is connected with every measure for the improvement of that country.

In regard to the other provinces of the Rio de la Plata, I can say very little, but I believe education is in a very low state in all of them. The names of these provinces are, Santa Fé, Entre Rios, Corrientes, Paraguay, Salta, Tucuman, and Córdoba. It is, however, very probable, from the general spirit diffused through these countries, that plans for the improvement and extension of education would be very favourably received, particularly under the recommendation and fostering care of the President, Don Bernardino Rivadavia.

I omitted to mention before stretching across the Pampas, another Lancasterian School and Society. This School and Society are situated about 500 miles to the South of the City of Buenos Aires, at the mouth of the Rio Negro, where there is a small fort and town. Colonel Oyüela, who was appointed Governor of that quarter some months before my leaving the eastern side of the continent, attended our central school to get acquainted with our system, and on going to the place of his ap-
pledgment, in Peru, of this sound principle of policy and of justice, certainly preceded the one here referred to in San Juan. But the circumstances were different. In Peru it was the single act of General San Martin, as Protector, or Dictator of Peru, and the people of the country had no share in it, whereas in San Juan, the declaration of Religious Liberty was a legislative act.

pointment, he carried with him a supply of lessons for the commencement of a school. I afterwards learned, that he had endeavoured to interest the inhabitants of that place in the education of their children, and that he had succeeded in establishing a school, and in forming a small society for its support. To this small society, contributions were made by the inhabitants of such things as they had, and these were turned into money, and kept the school going forward. The conduct of Colonel Oyüela in this matter is truly praiseworthy, as it springs from a sincere desire to promote education, and to benefit those over whom he is placed. If all governors, *far and near*, were to act in the same manner, we should soon see ignorance turned into knowledge all the world over.

The British System was begun in Chile, in July 1821. The Director, Don Bernardo O'Higgins, manifested a sincere desire to extend education throughout the country over which he was placed, and was ready to listen to any improvements in the manner of communicating knowledge, which might be brought before him. The principal Secretary of State, Don Rafael Echevarria, was also much interested in the subject. Three schools were established in Santiago, the capital, one in Valparaiso, and one in Coquimbo. Some months before I left Chile, Mr. Eaton arrived there, having been sent from London, by Mr. Irisarri, to promote education on the Lancasterian plan. The government intended to send Mr. Eaton to Concepcion, in

the south of Chile, to establish schools in that province, but on representing to the director, that it would be better to concentrate our labours in the capital, and from thence to send qualified masters to the various provinces, it was acceded to that Mr. Eaton should remain in Santiago. Our labours were continued there together until I received an invitation from General San Martin to go to Peru. Upon considering fully the importance of this invitation, as affording an opportunity for extending the blessings of education, in that interesting country, I thought it advisable to accept of it, considering that Mr. Eaton would remain in Chile, and that thus what had been begun there, would be maintained, and that by degrees, through his labours, the system would be generally extended in that quarter. These expectations, however, were not realized, as Mr. Eaton, in a few months after I went to Peru, fell sick, and was obliged to return to England. In consequence of this misfortune, the cause in Chile began to decline, and I believe, at the present moment, the schools formerly established are in a very low state, if not given up altogether. It is much to be regretted, that things should remain in this state in Chile, and that the great work of education should be retarded there, whilst it is making progress in other quarters. During my stay in Peru, I had some notices of how things were going on, and where they might probably end, unless I should accede to their invitation

to return there, or at all events send a well qualified master to sustain the system. I could not go myself to Chile, although I had a great desire to go, because my leaving Peru at that time, might have occasioned a retrogression similar to what had taken place in Chile. In consequence of this, I looked out for a well instructed master to go there. Before I succeeded in obtaining one, the Spanish army took possession of Lima, and General Rodil, who commanded the fortresses of Callao, refused to allow the master to go when I called on him to obtain a passport.

From the representatives of the Chilian government, now in London, I have learned that there is a great regret at the disappointment met with in regard to the schools; and that there exists a sincere desire to remedy the evil as much as possible, and without delay. I mention this to the Committee agreeable to your request that I should point out the best means for forwarding education in South America. I would suggest the propriety of seeking out a well qualified person to go to Chile, and if the one selected is well fitted for conducting education, I have no doubt of his obtaining a favourable reception, and of his being the means of greatly benefiting that country. For the encouragement of such a one, I would say, that Chile enjoys a delightful climate, and its inhabitants are, I think, more moral in general than in any other part of South America where I have been.

The persons you might correspond with in Chile upon this subject, are the present Director, General Freire, Don Rafael Echevarria, Don Henrique Camilo, and Don Manuel Salas. General Freire was Governor of Concepcion when I resided in Chile; but, on a visit he paid to Santiago when I was there, I had an interview with him, in which he manifested his satisfaction at the progress of our schools on your system, and his readiness to encourage the introduction of the same plan in the province of Concepcion, when we should be able to send a master there. I have, indeed, no doubt of his hearty co-operation with any measures which the Society may adopt on behalf of Chile. The other three persons mentioned will lend all their aid in this good work. Mr. Echevarria was First Secretary of State at the time I was there, and encouraged education on this system by sending his own son to our central school, and by a frequent attendance himself in the afternoons when his public business was over. Mr. Camillo was, and I believe is, contributing to the enlightening of his countrymen respecting education and other improvements by publishing a periodical work which had these things for its sole object. Don Manuel Salas is already known to you by my letters from Chile. He is a man up in years, and his only desire is to benefit his countrymen in every way he can, and he looks upon education as the most effectual means of doing permanent good.

I have only further to mention respecting Chile,

that Mr. Egaña, the present envoy from that government now in London, will be ready to give the Committee any information or assistance in his power to the furtherance of this object.

My arrival in Peru, in the end of June 1822, and the favourable circumstances in the establishment of schools there, is detailed in my letters written about that period. Some time after these prosperous days, the war in that country greatly hindered the progress of education. We had often been scourged by this foe before, particularly in Buenos Aires, but the occurrences in Peru were to me, at least, new. Our former wars were among ourselves, and whatever party gained the ascendancy the schools went on unmolested, or nearly so; but in Lima we came in contact with the Spaniards, the well known encouragers of ignorance, at least so far as South America is concerned. Twice was Lima taken possession of by the Spanish armies during my residence there. On the first occasion I left the city along with some thousands, who fled at that unhappy time. The schools suffered an interruption of three months by the first visit of the Spanish troops. On the second occasion, to prevent a like interruption, I remained in the city, and the schools went on, though not so prosperously as we could have wished. The protection we enjoyed at this time was owing, I believe, in a good measure, to the general feeling in the place in favour of education. After remaining six months under

the Spanish dominion, in that city, and finding it impossible to advance, I left that place on my way northward, and finally came to England. Of the result of this journey you are already acquainted, through the publications of the Bible Society.

The Central School established in the College of the Dominican Friars in Lima, contained, on the entrance of the Spanish army, 230 children, and was going on well; there was another school on the same plan which had 80 scholars in it. In both these schools printed sheets of extracts from the Scriptures were used for lessons, the same as in Buenos Aires and Chile. But in addition to this, in Lima the New Testament entire, printed by the British and Foreign Bible Society in London, was used as our principal school-book. In this precious volume the children in the higher classes read, and were questioned as to its contents. The same volume was carried home by the children, and read by them there, and portions of it also were committed to memory. These portions were recited in school, and premiums were awarded according to the accuracy of the recitation, and the clearness of the views which the children gave in their own language, of what they had recited. Besides the sheet lessons, the Scripture extracts were printed and used in the form of little books. Requests at times came from the parents to have a copy of these to read, which requests were complied with, and thus the word of God became more known, and I trust more revered and obeyed.

I am not sure whether I mentioned to you or not, on former occasions, *the name* of an esteemed friend and an able coadjutor in the work of education. It would in me be a dereliction of duty to pass over in silence the name and the character of this individual. The gentleman I speak of is Don José Francisco Navarrete, a clergyman in Lima. After an acquaintance with him for about two years, and experiencing during the half of that time his able co-operation, I beg leave to recommend him to the attention of the Society, in reference to the furtherance of education in Peru. I have had three letters from him since my return to England, and am happy to find that he continues his exertions unabated in promoting the instruction of youth, and that the schools left under his charge are doing well. He informs me that a school has been established in Huánuco, and that it is conducted by a native of that place, who attended our school in Lima several months when I was there. Huánuco is a very happy station for a school. It is situated in an interesting country, and is the key to the large uncivilized population which inhabit the banks of the Huallága, Ucayáli, and Amazon. From Huánuco as a centre I am persuaded much may be done on behalf of these poor creatures, who, though living in one of the richest portions of the world, wander about almost naked, half fed, and in complete ignorance of the arts and comforts of life; and what is still more

to be regretted, no cheering ray breaks in upon them of a world to come, and of the everlasting felicity to be enjoyed there through our Lord Jesus Christ. Let us hope, and let us pray for it, that education may soon begin among them, that the Holy Scriptures may be put into their hands, and that the Spirit of God may descend upon these poor Gentiles, as it did on us in former days, that their sins may be washed away, and that they may enjoy an inheritance among all them that are sanctified.

Another favourable circumstance has taken place since my leaving Peru, in regard to the quarter I am now speaking of. In Ocopa, not far distant from Huánuco there has existed for many years a College of Friars, most of whom were natives of Spain. This College has been made to change its object, and instead of being as formerly a nursery of Friars, it has become a seminary for the education of youth on the British System, and its ample funds are now applied to this object. This happy change has been effected entirely through General Bolívar. After mentioning this circumstance, as bearing on the character of Bolívar, it might be thought unnecessary to say more respecting him, as the instance now mentioned very plainly indicates his desire to benefit South America, not by his military exertions only, but also by the gentler, more effectual means of early instruction. I must however add two

circumstances more, in proof of Bolívar's deep interest and active exertions in the cause of education. Some months subsequent to the decree referred to for changing the object of the College of Ocopa, he issued a decree for establishing a Central School on the Lancasterian System, in the capital city of each province throughout Peru, and from which Central Schools, masters are to be sent into all the towns and hamlets of the respective provinces. This is a most effectual measure for speedily enlightening all the inhabitants of that country. The other circumstance I have to mention in regard to Bolívar is a decree he issued about a year ago for sending two young men from every province in Peru to England, to receive here, at the expense of the Government, the best education that can be obtained. After finishing their studies in this country, these young men are to return to their native land, and to fill important stations in the great work of general illumination. I am sure the hearts of the Committee are by this time warmly attached to this useful individual, whom God Almighty has raised up to be so great a blessing to his country, in breaking their chains of oppression and of ignorance. Ten of the young men sent by Bolívar have arrived in this country, and are now pursuing their studies in the neighbourhood of London. One of these was a monitor in our central school in Lima. The rest of the young men are expected to arrive here soon. I am

happy in being thus able to confirm, by unexceptionable instances, the opinion I formerly gave you of this great man, after enjoying the pleasure of an interview with him, and conversing upon these subjects.—To these things must be added the appropriation of 20,000 dollars for promoting schools in Caraccas through Mr. Lancaster.

In the lustre of Bolívar, I had nearly forgotten something more I had to say of our friend Navarrete, a man who only needs the station of Bolívar to do all that he does. In one of the letters I lately received from him, he says, he has obtained from the Government the grant of part of a nunnery for establishing a girls' school. This nunnery is close beside the college where the boys' central school is. This school, about to be established, is to be the model and the central establishment for the education of the female sex, a branch of education very much wanted in that country. May God speed the labours of our dear friend in this matter, and may mothers, and daughters, and sisters, embalm his memory for ages to come!

I believe the Committee is now aware that I have given up any intention of returning to Peru, and that I have fixed on another spot of South America, where I intend to spend my remaining days. I would beg leave, therefore, to solicit the attention of the Committee to Peru, and would suggest the propriety of their sending out a fit person to that place, to be actively employed in

the establishment of schools. I have no doubt of such an individual meeting with a favourable reception, and of his being immediately employed by the Government in this work.

Before leaving Peru, I wish to notice one of the articles of the constitution of that state, as it has an important bearing upon the cause of education. The article in question states, that the elective franchise is open to all, but with the express preliminary qualification, that the voter be able to read and to write. It is, however, added that in consequence of the ignorance in which the Spaniards have kept the people in general, this pre-requisite shall not be required until the year 1840. The measures which the Government is pursuing for promoting general education, bid fair, I think, to qualify all by the given time, in the manner referred to.*

In regard to education in Colombia, I have hitherto said but little, and that little is contained in a letter to you from Quito, in November 1824. In that communication, I mentioned a plan for establishing a seminary for the education of the female sex in that city. The difficulties of converting a monastery into such a seminary are considerable, and although I am pretty confident of the ultimate success of that measure, I cannot

* This notice, I find, is mentioned in a preceding letter, yet I leave it here also, as I think the subject is not unworthy of a repetition.

speaking definitely as to its progress. The last notice I had upon the subject, was in a letter from one of the members of Congress, in which he says, that the question was to be forthwith discussed in Congress. I hope no long time will elapse before we have the gratifying intelligence of the complete success of this measure, and, in expectation of this, I suggest the propriety of having a well qualified person ready to occupy this station. I am thus particular upon this point, as I conceive the carrying into effect the proposed plan, will have a most beneficial tendency on the welfare of that large city (the largest in Colombia), and on that of the populous and interesting district in which it is situated.

In passing along from Quito to Bogotá, I found three schools established on the British or Monitorian System; one was in Yahuará, and the other two were in Popayan; one of the latter was for boys, and the other for girls. The establishment of these schools, in the provincial parts of Colombia, is the result of a general plan of education upon this system in connection with a central school established some time ago in Bogotá, the capital. On arriving at that city, I visited this model school, and hoped to meet there the director of the establishment, to converse with him in regard to the number and efficiency of the various provincial schools. I was however disappointed of seeing him, as he was then actually engaged on a tour,

through some of the provinces to promote the formation of new schools. I cannot, therefore, state how many schools were then in operation, but I have good reason to think the existing number is calculated to encourage the friends of education, and that it goes on increasing.

I received from Mr. Restrepo, the minister of the interior, a set of the lessons used in the schools. One regrets to find the Scriptures not there, nor any extracts from a volume so much calculated to benefit us, in youth and in age, in time and in eternity. With this important exception, the lessons are good, and every way superior to the trash formerly used in the schools of South America. One part of the lessons is worthy of notice. The constitution of the country is divided into portions and sections, and is read in the schools. By this means the children get acquainted in early life with the real nature and circumstances of their native land, and thus become better citizens, and more useful to each other. This plan is worthy of imitation in other quarters. It is to be hoped that ere long this judicious plan, which has been adopted for imbuing the early mind with a knowledge of the statutes of their country, will be adopted also with regard to the statutes of God unfolded in the Holy Scriptures.

The next part of what was formerly called Spanish America is Guatemala. This is properly neither in North nor South America, and it

has, in consequence, been denominated Central America. Not having visited that quarter, all I have to say of it in regard to education is but little, and that is, of course, from the information of others. I understand several schools have been established in the capital and elsewhere, but none of these are on the monitorian plan. In conversing with Mr. Zebadúa the envoy of that government in London, and with Mr. Herrera, a gentleman from that country who feels a great interest in education, I have learned that they are very desirous of obtaining a person thoroughly versed in this system, in order to establish a central and other schools in that republic. I hope the Committee will have this quarter in view as well as the others recommended above, when properly qualified teachers can be obtained.

The only other part that remains to be noticed is Mexico; and for information respecting the state and prospects of education there, I beg leave to refer you to the interesting communication of our excellent friend, Don Vicente de Rocafuerte, Chargé d'Affaires from that government.*

* This communication, bearing upon the subject of education in Spanish America, will be added at the close of this letter. When this communication is considered as the production of a native of that country, a gentleman intimately acquainted with its concerns, and actually holding a high official situation under the Government of the most populous of these

In reviewing the state and progress of education in South America, there is undoubtedly much that is calculated to gratify and to cheer the hearts of those who delight in the progress of knowledge, and in the welfare of man. Besides the pleasure that arises from seeing what has actually been done in the few years in which these new states have enjoyed the boon of liberty,—there is yet more to cheer us in contemplating the general feeling which pervades the country upon the important subject of education. During my seven years' residence in that country, I have had intercourse with all classes of society there, and, through repeated conversations and otherwise, have come, I think, to understand what are the actual feelings and desires of the people upon this point. *I have no hesitation in saying, that the public voice is decidedly in favour of* UNIVERSAL EDUCATION. I never heard, even once, what is still to be heard elsewhere, "that the poor should not be taught." The very opposite feeling most undoubtedly exists and prevails among the clergy and the laity, the governors and the governed. On a survey, therefore, of the whole scene, and in looking into futurity,

new states, it may tend to confirm the favourable accounts from that quarter of the world contained in the preceding letters.

The enlightened and liberal mind of Mr. Rocafuerte, and his truly zealous endeavours to raise his country high in political wisdom, in literature, in morality, and in pure religion, are truly praiseworthy.

the brightest views may, I think, be entertained as to the progress and best interests of man in that large and interesting continent; and, from this view of things, I am sure none will derive more real gratification than the Committee of the British and Foreign School Society.

Report of Mr. Rocafuerte, Chargé d'Affaires in England from the Government of Mexico, delivered in a Speech at the Twenty-first Annual Meeting of the British and Foreign School Society, May 15th, 1826.

The independence of South America is the consequence of that growing spirit of modern civilization which, having crossed the Atlantic Ocean on the wings of trade, has penetrated into those remote countries, and liberated them from the Spanish yoke. What more gratifying picture can there be for a true and liberal Christian, than that which the new world now presents, overturning a bad system, and establishing a good one, without being attended with scenes of violence and cruelties. It may truly be said that the characteristic feature of the Mexican revolution is that spirit of moderation and generosity which the maxims of the Gospel recommend, and which are the best means for establishing true liberty. Our revolution, in its object, its means, and end, is very different from that of France: among us, it is not an overthrow of all principles; it is a natural tendency to create a new order; it is a general combination to promote the happiness of a vast con-

continent; it is a necessary transition from darkness to light, from superstition to christian morality. From the ruins of Greece and Italy, sprung some rays of light, which, illuminating the darkness of the middle age, prepared the epoch of the discovery of the printing-press, the mariner's compass, and the new world. From that time, the constant progress of the arts and sciences has converted knowledge into power, and nations have been more or less opulent and happy in the ratio of their scientific attainments, of their industry, and above all, of their moral and religious principles, which form the solid basis of true freedom. To these effects of liberty, England owes her greatness, her happiness, and that very first rank which she holds in the catalogue of civilized nations. Spain, that beautiful country, worthy of a better fate, has been ruined by her ignorance and monkish superstition; she has only one advantage over the Turkish nation, and that is, that she lives under the glorious standard of the cross; and this standard, I hope, will soon lead the valiant and heroic Greeks to victory, and thus enable them at length to spread Christianity over the land of their tyrants.

Those lessons shall not be lost in South America. We are convinced that the foundation of our future and permanent prosperity rests on the moral improvements of the lower classes of society. It is not enough for a man to know how to read and write, and gain a livelihood; he must have religious habits, must know exactly his duties towards God and towards society; and no institution is so well calculated for obtaining those great objects as the British and Foreign School Society. What an admirable undertaking it is, to bestow the blessing of scriptural knowledge on all mankind,

to unite all the nations of the globe, by the brotherly ties of science and religion. Ye noble promoters of this institution! be assured you have many warm friends in South America. The general desire with us of all true and enlightened patriots, is for education; the general cry all over our continent is, *give us education*. This is the reason that the Lancasterian System has been immediately adopted in almost every part of South America.

Mr. Lancaster is now living at Caraccas, and promoting public instruction there.

In Mexico, the first Lancasterian School was opened on the 22d of August, 1822; and by one of those singular occurrences in revolutions, the halls of the Inquisition, so inimical to this Institution, were converted into a public school, into a nursery of free men, into a true temple of reason. Three hundred children are taught to read in this school according to this new system of education, a system which will lead to the moral perfection of the world, as the mariner's compass led to the geographical perfection of the globe. This first school was called *Escuela del Sol*.

Some time afterwards the Government granted to the Lancasterian Association of Mexico the large and beautiful convent of Bethlehem, and a second school was formed there. This establishment is divided into three departments, and directed by two professors well acquainted with the system; one of them is a Frenchman, who went purposely for that object from Paris to Mexico.

The first department is calculated for six hundred and sixty children; they learn to read, write, and cypher; they are also instructed in the political and

religious catechism, orthography, arithmetic, and Spanish grammar. The parents of the scholars who can pay, give a dollar a month, which is about two pounds ten shillings a year; the children of the poor pay nothing.

The second department will contain four hundred scholars, who pay two dollars per month, or nearly five pounds a year. It is a model or central school for forming teachers and good professors; and these are afterwards to be sent into the different provinces, in order to fulfil the desire of our Government, which is, to place in every village throughout Mexico a Lancasterian school, a printing-press, and a chapel.

The third department will contain three hundred scholars; and these pay three dollars a month, or seven pounds a year. The object intended in this department is, to teach Latin, French, geography, and drawing, on the principles of the Lancasterian system. This trial has been made, but I am not sure whether it has answered or not.

In 1823, there were introduced into the Lancasterian school of Mexico, the lessons used in your school in London, taken from the Bible, without note or comment. Some old priests opposed the introduction of these, stating that it was prohibited to read extracts from the Bible without notes. The Secretary of the Lancasterian Association, Mr. Gandéra, a very enlightened clergyman, and distinguished for his virtue and zeal in the cause of religion, supported the opposite opinion, and succeeded in establishing in the school the use of these extracts. The consequence is, that our children are acquiring a taste for the perusal of the Scriptures, and they are hence learning to be virtuous,

charitable, tolerant, and free. This moral education will promote the cause of religious toleration, and will effect that regeneration which our new political system requires. We cannot remain as we are; we must go forward; and, as said in Parliament by Mr. Canning, (whose name is dear to all our hearts in South America,) "we must go forward, and keep pace with the growing spirit of the times, and the great change that has been wrought in the opinions of the world." This great change in the general opinion is, that nations can only be happy under the banners of liberal sentiments and true morality; that, in short, the combination of political and religious freedom is as necessary for the moral happiness of mankind, as that combination of the two gasses, forming the atmospheric air which we breathe, is to our physical existence. This vast plan of human improvement is the great object of your noble Institution, an Institution which truly deserves the gratitude of the world, and the most cordial support of all who are influenced *by the love of their country, and the principles of Christianity.*

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